



How to Preach Islam

By
His Eminence Maulana Shah Muhammad
Abdul Aleem Siddiqui

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INTRODUCTION

HIS EMINENCE MAULANA SHAH ABDUL ALEEM SIDDIQUI

The Roving Ambassador of Islam of this Century, His Eminence Maulana Shah Muhammad Abdul Aleem Siddiqui was the famous preacher of Islam in the present century. He carried out the message of Islam to the Far-flung countries for about forty years. Thousands of non-Muslims in Asia, Africa, Europe and America embraced Islam at his hands. Millions of Muslims received religious and worldly blessings through his dynamic and refulgent personality. Numerous Islamic missionary societies, mosques, schools, hospitals, libraries, infirmaries, orphanages and periodicals sprang up in the wake of his immortal missionary labours.

BIRTH

His Eminence Maulana Shah Muhammad Abdul Aleem Siddiqui was born on the 15th of Ramzan in 1310 A.H. (3rd April 1892) at Meerut (U.P.), India. His father Hazrat Maulana Shah Muhammad Abdul Hakim Siddiqui was noted for his scholarly, poetic and spiritual merits.

EDUCATION

Endowed with unusual intelligence and exceptional memory, His Eminence commenced his education at the early age of three years and some months and devoted himself to acquisition of Islamic learning, completing finally his studies in Dars-e-Nizami at the Madrasah Arabia Qaumiyyah Meerut at the age of Sixteen.

The religious and literary education thus acquired had been the "end of the road" for most Muslim religious leaders of that time.

But the latent flame of desire to understand the modern problems of mankind and to carry out the message of Islam to the world at large, urged him to acquire modern English education. After the completion of Dars-e-Nizami he acquired modern education at the Islamia High School Etawah, and the Divisional College Meerut. He also obtained his degree with distinction in 1917. He also studied law, but with academic motive and not professional.

As regards his religious studies, he did not discontinue them even while acquiring modern education. On the contrary, he devoted himself simultaneously, and especially during vacations, to advanced Islamic studies under the guidance of the greatest Muslim scholar and reformer of this century Hazrat Maulana Shah Ahmad Raza Khan Bareilvi. In fact he continued it even many years after he had entered the field as a religious leader and amassed further knowledge in Qur'anic exegesis, Hadith, Tasawwuf, and the four school of Sunni Islamic law at Makkah and Madinah through discussions with Muslim scholars and studies in Islamic libraries at the feet of such masters as Hazrat Maulana Abdul Bari of Farangi Mahal, Hazrat Shaikh Ahmed al-Shams of Morocco and Hazrat Shaikh al-Sennousi of Libya.

SPIRITUAL TRAINING

As far as the spiritual training, is concerned His Eminence completed it under his elder brother, Hazrat Maulana Shah Ahmad Mukhtar Siddiqui receiving finally the ijazah (authority) in several Sufi Orders.

The formal completion of training, while on the one hand it raised His Eminence to the level of a Sufi-teacher, it became on the other hand, a prelude to further quest for spiritual illumination. This necessitated further struggle and led His

Eminence to make frequent journeys to Makkah and Madinah and to visit such luminaries as Aala Hazrat Maulana Shah Ahmad Raza Khan Qadri of Bareilly (India) and the sun of spiritualism, Hazrat Shaikh Ahmad al-Shams of Morocco.

MISSIONARY WORK

From his very boyhood, Maulana Shah Muhammad Abdul Aleem Siddiqui had formed the idea of becoming a missionary of Islam. He began his work of preaching as he completed his theological studies. The countries he visited are: Burma, Ceylon, Malaysia, Indonesia, Thailand, Vietnam, China Japan, the Philippines, Mauritius, Reunion, Madagascar, South Africa, Portuguese, East Africa, Kenya, Tanzania, Uganda, Belgium, Congo, the Hedjaz, Egypt, Syria, Palestine, Jordon, Iraq, France, England, West Indies, Guyana, Suriname, United States of America and Canada.

JANNATI KAUN?

Wherever he went he had to encounter dissensions, religious backwardness, ignorance of higher Islamic values, indifference to collective obligations, lack of vision, absence of planning and spiritual inertia existing on a large scale among Muslims, hatred and misunderstanding of Islam among non-Muslim and the consequent friction.

Everywhere he had to carve out his path in stony rocks. Everywhere he had to raise the edifice of his great message almost on virgin foundation. But everywhere he overwhelmed the obstacles and handicaps with the seemingly infinite store of his spiritual energy, the inexhaustible treasure of his moral earnestness, his profound sincerity, his deep piety, his versatile knowledge, his practical common sense and the matchless smile which was his constant companion. His thundering musical voice proved itself to possess a magical influence in awakening the sleeping humanity while his polite persuasions and sweet

advices healed many a scar wrought by intellectual or moral perversions.

His clarion call for the establishment of righteousness and the effacement of sin for the adoption of good and subjugation of evil, for the enthronement of harmony and the dethronement of strife echoed over mountains and plains, across green valleys and sandy deserts in the orient as well as in the Occident, among the whites as well as among the blacks.

His message of God, realization of moral resuscitation and of spiritual revival penetrated millions of ears and hearts. His travels around the globe brought the message of peace to the millions of human souls. His visits everywhere gave new impetus to the religious fervour of the people. The brief sketch of His Eminence's foreign travels and Activities is as follows:-

1934-45 Ceylon, South Africa, Portuguese, East Africa, British East Africa, Zanzibar

His Eminence's disciple J. Majid established the "Star of Islam" at Colombo, being the best Muslim Journal so far published there. His Eminence's lecture tour created an unprecedented countrywide awakening for Islam in the South Africa and several Europeans and native leaders saw the light of Islam; established the international Islamic Service Centre at Durban, which publishes the famous Islamic English Journals "The Muslim Digest" The Ramadan Annual, The Five Pillars and the series of Islamic literature known as the Makki Publications.

Delivered the message of Islam to the upper classes of Portuguese, East Africa, being the first great Muslim leader to enter that country. Divine peace to Muslim and Non-Muslim alike; established the Inter-Religious Organization at Batavia.

UNIQUE TOUR 1948-51

He started on his memorable world tour (1948-51), which gave him a unique distinction in the history of Islam, because he was the first Muslim Missionary to have performed it. He took the message of Islam to the non-Muslims of France, England, U.S.A., Trinidad and other European Countries. Several persons entered the fold of Islam. Distinguished persons such as Her Highness Princess Gladys Palmer Khairunnisa of Sarawak State, Muhammad Yousuf Mitchell and Muriel Fatima Donawa (Minister of Trinidad) embraced Islam through His Eminence's preaching.

WRITINGS AND PUBLISHED LECTURES

His Eminence Maulana Shah Muhammad Aleem Abdul Siddiqui was not only an eminent scholar, a great orator and a distinguished missionary but also a polished writer. His Eminence wrote some Arabic, Urdu and English books.

DEMISE

This gigantic work could not be accomplished except with hard labour and constant application. His Eminence worked with single minded devotion for the cause of Islam and Humanity until his noble soul returned to Allah's Mercy on 22 Zil Hij, 1372 A.H. (August 22, 1954) in Madinah. May Allah shower His Choicest Blessings on his soul. Amen betimes.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

HOW TO PREACH ISLAM

LESSON NO. 1

The purpose of this course is to show to you "How to Preach Islam". As Muslims we must remember that one of the fundamental teaching of Islam is to propagate Islam. As Allah says in the Holy Qur'an:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۚ

"You are the chosen nation evolved for mankind because you enjoin what is right and forbid what is wrong according to the commandments of Allah." (3:110)

As a human being we do realize that it is our duty to help one another. If we find someone falling into a well; is it not our duty to save him? So too if we find anyone falling into hell, it should be our duty to save him.

Therefore, it is the duty of each and every Muslim whether he is an Aalim (religious scholar) or an ordinary layman and who believes that there is One God and that Muhammad (Peace be upon him) is His Prophet, to teach his truth to others. Allah says in the Holy Qur'an:

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا
بِالْحَقِّ ۖ وَتَوَاصَوْا بِالصَّبْرِ ۚ

"Verily man is in loss except such as have faith and do righteous deeds and join together in the mutual teaching

of truth and of patience and constancy." (103:2-3)

Unfortunately this duty has been neglected by the Muslims today and many among the Muslims say that this is the work of religious scholars only. The work of alims is more than that. Their duty is to teach the people details about Islam. But to invite people to the right path is the duty of each and every individual. If we succeeded in teaching everyone to say:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ

"Laa ilaaha illal-lah Muhammadur Rasoolullah" this is enough to save him from the eternal hell.

When we realize that this is our duty, the next question is how should we preach Islam?

The first instruction given in the Holy Qur'an is:-

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالنُّعْوَظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ

"Invite all to the way of thy Lord with wisdom and good advice and argue with them in ways that are best and most gracious." (16:125)

Thus wisdom is the chief thing. What wisdom is I shall explain later. The next requisite is to give good advice with beautiful and attractive expression. Then we are told that if we debate with anyone we should be polite. There should be no anger or heat and we should argue with them in good terms without the slightest sense of enmity or anger.

We must ourselves be fit for the work of preaching. The first requirement for the one who invites others toward Allah is that we should have a firm faith in the Almighty Allah.

And is that we should have a firm faith in the Almighty Allah. And the second thing is that he himself should do good deeds. For preaching with mere words is of no value. We should ourselves practice what we preach.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ط

The Holy Qur'an emphasizes that "we should have good fiath and do good deeds." (103:3)

If we ourselves perform good deeds then alone can we preach it to others. If we cannot place ourselves as a model before others, we cannot expect them to follow what we say. In the Holy Qur'an Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ط

"O believers why do you say with your lips a thing which you do not practice yourselves." (61:2)

The first requisite in the work of preaching, we have seen, is wisdom. This means that you should use your own intelligence to judge the person you are addressing.

You should study his psychology and ask yourselves what kind of knowledge he possesses. Is he an ordinary layman, a philosopher or a scientist? In what work is he engaged? You should base what you have to say to him in accordance with his mentality. If he is an educated and up-to-date scientist you must argue him logically and scientifically. But if he is an ordinary layman, you should use the simplest terms and illustrations for him. In the Holy Qur'an we find that Allah sometimes uses the simplest illustrations:

"Don't you see the ships that go on the sea?"

This then is wisdom--- that you should take into consideration the mental capacity of your audience and attune yourselves to their requirements.

When you have studied the mentality of the people you are addressing, you should bear in mind that many people nowadays have no value for religion and do not have a proper conception of religion. There are people, for example, who say they are Christians, only because their fathers were Christians, just as

there are others, for example, who say they are Buddhist because their fathers were Buddhist. There are people who do not know what religion really means.

Another group considers religion to be a ceremonial thing--- as a mere collection of ritual ceremonies and functions. When I was in Japan, I asked some Japanese Christians why it was that although they had become Christians they still continued worshipping the idols of their ancestors. They replied, "We have Japanised the Christian religion." This Japanising of religion is quite common in many countries.

The third wrong conception about religion is to regard it as dealing only with simple functions, ceremonies and prayers to God and having nothing to do with other facts of life. The Islamic conception of religion is different, though there are some among the Western educated Muslims who also think that Islam is also a religion of ceremonies and functions and is therefore a purely personal matter. In fact Islam is a complete code of life dealing with all aspects of our life.

If then religion is a code of life we must ask the question are we in any need of a code of life. This brings us as to the consideration of our subject: "the Necessity of Religion and Religious Law." To deal with this subject we must study the psychology of the whole human race. What are the attributes of a human being? What is a human being?. What is his status in the world? What are his natural requirements and demands?

To know the position of the human being in the world we have to observe and look to the whole universe. Right from the heavens to the earth we see different particles and different things. In the heavens we see the sun, moon and stars. On the earth we find the mineral kingdom, the vegetables kingdom and the animal kingdom. We observe too that each and every element in this world, with the exception of the human being, is working under certain natural laws and cannot violate such laws.

The sun, the moon and the stars for example are tied to certain natural laws and their existence as interrelated bodies show that they are part of.

As far as animals are concerned, we may find that some animals if trained by human beings can be made to adopt certain habits by learning. But this adoption by them is not natural. Somebody must teach them and compel them to act. Otherwise animals too have to follow the dictates of natural laws. The human being alone forms an exception to this law.

There are some human beings who have lost the use of their brains-- the mad people--- who have lost their Power of choice. But those human being who have the sense of wisdom have the power of choice. Sometimes they choose certain things at other times they choose other things. Even human beings are of course not entirely free in their choice. There are certain laws, which they have to follow. But in most of his actions human beings who have wisdom do have the power of choice as to what action he wishes to take.

This power of choice leads us to this difficulty. How should one exercise one's right of choice? What should one do and what should one not do? In order to choose wisely one must know the benefits and defects of certain actions. But how does one get this knowledge.

We find that human beings naturally from the beginning have an inclination to learn and to find out. A child for example wants to hold and grasp everything in order to know. He likes to experiment and as he grows he likes to ask others. Naturally he is desirous to know the use of certain things and then benefits of certain things so that he can save himself from harm and suffering. Some babies like to catch hold of fire. But we who know check him from doing so.

We know--- but how do we know? We have either had

experience of fire or we have been told. Just as the baby is in need of someone to guide him so too we find that human beings are in need of guidance even when they grow--- it is a natural demand. Every human being is in need of knowing the attributes of different things so that he may get benefit and save himself from suffering. In order to know what he requires, there should be someone to tell him what is right and what is wrong. How can people know what is right and what is wrong? They can make experiments themselves or they can learn from others. How do these others come to know. They themselves may have learnt from experience or they may have heard from others and so on.

As far as human knowledge is concerned we find from examination that this knowledge is limited and is not comprehensive. Scientists have made researches into the laws of nature but are they in a capacity to say that all the laws of nature are known to him?

Let us quote Aldous Huxley: He says: "The fact is obvious as daylight that not only have we not reached perfection of knowledge but we have not even gone beyond the A B C of knowledge." Hume also states that as far as the laws of nature are concerned scientists cannot say that this forms a comprehensive knowledge of the nature.

Man's knowledge of the world has grown and many things that we believed by even the learned men in former times are shown nowadays to be wrong. Some people for example were under the impression that water cannot be divided. Modern chemistry has shown that this is wrong and have reduced water to its elements of hydrogen and oxygen. Up to the 9th century the people of Europe were under the impression that all human beings are white so too the African Negroes were under the impression that all human beings are black.

The knowledge of human beings is limited. Even in this age of

enlightenment and science we are not in a position to say that our knowledge even of the past is complete. We cannot say that we have a comprehensive knowledge of the present. As to the future we do not have any real knowledge at all. Are we then in any position to form a comprehensive opinion as to whether a thing or a course of action is good or bad?

It is clear therefore that we ourselves are incapable of solving this problem and that we are in need of a guide. Let us see what kind of a guide we must have so that we can make the right choice and save ourselves from trouble.

There have been wise men in the past like the Great Gautama Buddha who left his kingdom, his family and everything and devoted himself to make research as to the cause of human miseries. He lived in jungles and caves. One day he said he had received wisdom and he gave certain principles. Ashoka took down the same principles and got them engrained on stones. What did Buddha teach? He taught from his own experience; from what he learnt from his ancestors and others and his own thinking; call it wisdom. Most of the Buddhists today do not believe in the existence of a Creator.

But the Zenia School of belief in Buddhism does admit the existence of a supreme Being, but they too say that as the attributes of that Supreme Being are unknown, and one cannot approach Him so there is no need to consider Him. Buddha is reported by the Zenia teachers in their book "Iti Viti Ka" and "Udna" as saying "Surely O Bhikus (Students) there is one unseen, unknown, unborn, un originated. If there is no such being there is no course for one to get relief from one's miseries.

In China we had Confucius who took the teachings of the ancient Chinese philosophers and compiled them in the form of a Code.

In India again we had Krishna who taught some moral principles

based on his own intelligence and on what he could gather from others. His book is called the Gita.

As far as the Vedas are concerned the editors of the Vedas are not known. Hindu scholars have admitted that the four Vedas are books containing stories from Egypt and the near East.

The seeker after truth in order to quench his thirst-because he is really thirsty for some guidance to show him what is good and what is bad--- looks to India and finds men like Krishna and Buddha who taught what they knew and from what they learnt from others. He turns to Iran where he finds the Zoroastrians who too have had some knowledge from their own experience and from what they learnt from others.

He turns to Greece, the land where Plato, Aristotle and Socrates the great philosophers lived. There he finds that the Greek philosophers have through logic and intelligence and scientific experiments tried to find out certain truths. The knowledge of the Greek philosophers is based on their intelligence and experience and from what they heard.

In all these cases we find that the teachers were in possession of a limited knowledge and that their knowledge was not comprehensive as their knowledge was derived from their own intelligence and experience or from what they learnt from other persons.

The seeker after truth is now tired. He is in need of guidance from such a source whose knowledge is comprehensive regarding the past, the present and the future. The seeker will turn to us and ask us "Do you have such a source?"

Let us draw the attention of the seeker after truth to this fact that in this world all our requirements are supplied and satisfied by nature. Nature supplies us with food, no matter in what form we may get it. If we feel thirsty we can get water to quench our thirst. Whatever our needs are nature supplies us.

If we are in need of a guide then surely it should also have been supplied to us. Let us consider what kind of guide we should have. We have seen that we are naturally in need of guidance from such a source whose knowledge is comprehensive. Such a guide should also have affection for us and should love us.

For if the guide does not love us he may guide us to the wrong path. A doctor may be expert in his knowledge but if he is ill-disposed towards us he may give us poison instead of medicine. There must be such a connection between us and the guidance, as the root of a tree has with its branches. His guidance should not be based on any selfish purpose of his own.

As far as our thirst for knowledge is concerned, we human beings want to know everything--- not only the things we see and observe but also the things that are hidden to us. Thus the knowledge of the guide should be so comprehensive that he should have knowledge not of material things only but he should have knowledge of things that are immaterial and invisible.

Religion, we have seen, is a code of life through which we can know what is good and what is bad, what is beneficial and what is harmful. Everyone wants to succeed in his attempts and have a successful life so that he may have peace of heart and mind. In following our guide we should have a guarantee that we are bound to succeed. Thus the guidance should be from a guide who is Almighty All powerful so that no one can check us if we follow what is taught by him.

We have come then to this conclusion that our guide should be

- (a) Aleem-All-Knowing
- (b) All Powerful and
- (c) Rahim, Merciful and kind to us and Rauf, Full of love for us.

Having come to this conclusion we ask ourselves: Do we have

such a guide? Should there be such a guide? Can there be such a guide? This will be the subject of our next lesson.

According to the teachings of Islam it is in the very nature of human beings to believe in the Almighty God and to submit to His commands. Our Holy Prophet said

كُلُّ مَوْلُودٍ يُوْلَدُ عَلَى الْفِطْرَةِ ط

“Every child is born according to his nature (or on nature)”.

(Al-Hadith)

The Companions asked him “What is nature (Fitrat)? He replied, “Nature is Islam”. (Al-Hadith) Islam is therefore synonymous with nature and nature is synonymous with Islam. All the teachings of Islam are in accordance with nature.

It is natural instinct for man to believe in a Supreme Being and to submit to His commands. If he does not do so he is violating the law of nature and the law of his being. This instinct to believe in a Supreme Being is as natural to human beings as swimming is to fish. The new born fish does not require any teacher as far the work of swimming is concerned.

And as far as the whole universe is concerned it is in the nature of every particle and every being to believe that the Almighty exists. Thus if we are asked for proof of the existence of the Almighty, our reply according to Islam should be that it is the natural instinct of every human being to believe in the Almighty Creator. It is not the existence of the Almighty that requires proof but it is the non-existence of the Almighty that requires proof.

How do we prove that it is the natural instinct of all human beings to believe in the existence of the Almighty. The only way to prove this is by examination. Just as the scientist proves his propositions by experiment and by the examination of various objects, we too should therefore examine the state of belief among human beings.

We should first pay our attention to the primitive tribes, who have not received any influence from civilized groups. For us, as far as the more advanced tribes are concerned, they have been trained and taught to believe in certain concepts. As the Holy Prophet said:

فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ ط

"His parents may make him either a Christian, or a Jew or a fire-worshipper." (Al-Hadith)

I have fortunately been able to travel in various parts of the world and have been able to come into contact with the primitive tribes in North Africa and Burma for example. Whenever I have come in to contact with such tribes I asked them who created them. In reply such people always point to the sky and try to say that they are created by an **unseen** Supreme Being. The question we naturally ask is who taught them. The answer is given by Allah in the Holy Quran as follows:-

"That is their nature. Everything submits to the commands of Allah. Everything praises the Almighty Allah. There is not a single thing which does not praise Allah."

The whole universe believes in a Supreme Being because it is a natural instinct to do so. As Shah Abdul Aziz, a great teacher in India said: "There is a spirit in each and every object- the spirit that remembers the Almighty God." If we make use of this spirit we will grow in the remembrance of God but if we suppress it we will forget God. But whatever we do the spirit is there is part of the natural instinct of humanity.

The main thought that flashes across our minds whenever we discover something new, is:- "SOMEONE IS ITS MAKER OR MANUFACTURER."

If the thing is useful to us, and we have received it through the instrumentality of another person, the second thought that suggest itself to us, is:- "THAT WE SHOULD BE THANKFUL

TO THAT PERSON," for are we not under an obligation to him in that he has given us such a useful object?

Both these ideas are so spontaneous that they instantaneously occupy the minds of all, from the savage to the most highly educated human being, provided of course that the individual in question possesses some degree of intelligence, for it is only the intelligent mind which would respond in such a manner. Human intelligence which distinguishes man from the rest of the animal kingdom demands that these ideas must need crop in our minds.

Now, this whole world and its variegated blessings such as, air, fire, water, the vegetable kingdom, the heavens and its solar systems including the sun, the moon, and the planets, the ocean and its multifarious contents and the working of all these like a machine under a perfect hand of guidance, why, our own body, its members, then its inner organs, and then in turn, the senses and the intelligence, all these blessings are before our eyes, and we derive benefit from them every moment.

Is it not within the bounds of reason and intelligence that no sooner do these things flit across our view and we become conscious of their existence and utility the above two thoughts must automatically arise in our minds, and lead us to the one and only conclusion that the maker and engineer of this wonderfully intricate machinery of the universe must be possessed of infinite wisdom and intelligence.

Philosophy which bases the occurrence of every phenomenon on the fundamental doctrine of cause and effect carries us to the conclusion that the chain of cause must need one Original Cause, one Real Cause. This Original Cause must be recognized as "the Cause of all Causes", "The Original Intelligence", or "The Absolute Reality."

Scientists, after all their researches in the field of Physics and Chemistry first came to the conclusion that all matter in the universe has given them the keenest and clearest scientific

description in our power, there is left in our mind a feeling of the Holy or the Sacred (i.e. God).

In short, where the research of the scientists comes to a halt, the a.b.c. of religion commences, for the invariable answer of a religionist to the question: "Who is the maker of This" whether it be in respect of a blade of grass or the large planet, is that "There is only one creator of these, whom various people have given various names, such as, the Cause of causes or the First Cause, or the Perfect intelligence, or X the Absolute Reality but who in the terminology of religion is known as "GOD".

He is the root of all causes and causation, and He does not admit of a cause for Himself, He is, therefore, "ETERNAL".

He is the root and reality behind all matter, but in no way does He form a part of it; therefore, He is non-material. He is the Creator of the whole universe; consequently He Himself is uncreated.

JANNATI KAUN?

All matter is susceptible to change. Its dissolution and analysis prove its changeability, and its changeability obviously proves its birth which naturally goes to substantiate its death. God however is non-material. Consequently, His analysis is impossible, and His mutability inconceivable. God is necessary, Eternal and Everlasting. That is Self and Ever-Existent. Thus His existence is without beginning or end. He is Eternal, Everlasting, Non-material, immutable, Creator of the universe and the only real Creator.

This is the first lesson of religion.

All the well-known and recognized religions of the world counting followers in millions refer to Him in varied terms, and though the latter have formed all manner of conceptions about Him in accordance with their intelligence the Truth is always there. It peeps out from behind hundreds of veils, and its gleam shines forth in all its resplendent luster in spite of their

tampering with the original.

All thought out persons, be they philosophers or scientists, sages or Prophets, learned men or ordinary mortals after a slight reflection have inevitable come to the only conclusion that there is an eternal being who is the creator of all, and that He alone undoubtedly is the Universal Provider composed of some 92 elements. These are composed of different kinds of atoms which were indivisible.

They believed that matter could neither be created nor annihilated. Its amount in the universe was fixed and could not be changed. They also believed that the amount of every--- the capacity of doing work--- was also fixed and could not be altered. Their further researches showed that the atom was not indivisible and that the total amount of matter in the Universe was also not fixed. They saw the annihilation of matter, or rather its conversion into energy in the radio-active substances like radium, uranium etc.

They found that all the 92 kinds of atoms of different elements were only the results of different combinations of particles of positive and negative electricity called Protons and Electrons situated and revolving in particular manner. These results gave some further insight into the nature of electricity and magnetism but further researches revealed that the electrical particles are nothing but small particles of light waves arrested round a centre about which the waves go on revolving. All matter thus reduces itself to energy of one kind or another.

And do you know what energy is? Nobody knows what is its inherent nature but we recognize it by its manifestations and define energy as the capacity to do work.

It is therefore evident that all the researches of Physics and Chemistry have resulted in the discovery that all the diverse phenomena in this world of Matter and Energy are only the

manifestations of the "Capacity to do work" of some agent which is still unknown to the scientists.

That agent which is unknown to the scientists is known in the science of religion as God or Allah. Sir Oliver Lodge says: "When we come to philosophize on existence at any stage, we not only may, but we must transcend the limitations of physical science and admit the working and operation of a super human guiding and directing Power." Dr. David Starr Jordan says: "If we think deep enough, will we not be forced by science to a belief in God?" Sir Arthur Keith writes: "Whether we are laymen or scientists we must postulate a Lord of the Universe."



JANNATI KAUN?

LESSON NO. II

The maker of anything, be it an ordinary small article or the biggest piece of complicated machinery, knows its qualities and uses before he makes it, or at the time of making it or at least after he has made it.

And it is the maker alone who knows its construction and the functioning of its various parts. Look at an ordinary engine or machine; its various pieces are fitted together according to a special plan, and if a single piece is taken out from its allotted position, the whole machinery goes out of order.

The inventor who made it knows where the particular part is to be placed, and how the machine is to be worked, whether by oil or coal, or gas and again what particular work can be done with the said machine.

JANNATI KAUN?

That is why people have to be instructed in mechanical engineering, and to learn and master the rules set down by the original inventors, so that the machine could be safely and properly worked according to the plan of the maker.

The greatest philosopher or logician, the astutest mathematician the most expert botanist, mineralogist, or zoologist, however proficient each may be in his own line, is bound to meet with failure, if he tries to work the machine with the knowledge that he possesses. And even supposing, he does succeed to a degree, he is sure to ruin the machine beyond repair; and the chances are that he will risk his own life in the attempt.

If he wants to run the machine properly, he must acquire knowledge of mechanical engineering, and learn the rules laid down by the maker of the machine.

If however his intelligence is superior to that of the maker, and if he is endowed with an infinite capacity for invention and

discovery, it is possible that he may be able to work the machine quite efficiently without any instruction in mechanical engineering or coaching from the maker of the machine.

So too in the case of the creation whose maker is the Absolute Creator, Master of the whole universe, Whose bounty is universal and Whose glory is beyond expression. He made every atom of this universe for some purpose like the minute pieces in an engine.

Every existing object in the universe from the smallest particle to the highest mountain, and the planets are parts of the machinery of the universe. Similarly the parts of the human machine, from the muscles to the microscopic cells have been made to serve some definite purpose and for a particular function, and as such is a piece of human machine. Every part has been endowed with a special capacity and ability and has to render a definite service or work.

Then again, the whole human machine was made for particular purposes and objects. Differentiation was made between male and female, between the strong and the weak, the rich and the poor, the white and the black, the purpose of which is known to the maker alone, just as the maker of a machine knows the object with which he constructs and shapes the various parts.

Just as the existence of a maker is a condition precedent to the existence of the engine, so is the existence of the universal Creator, a condition precedent to the creation of this universe. Again just as His existence is absolutely certain, so is His knowledge a foregone conclusion; and just as He is Self-Existent, so is His knowledge self-acquired or self-posessed or innate. The creation was not when He was.

The piece of art was not, but the artist was. Likewise the creation and the creatures were not there, but He had knowledge of them and about them. He alone knows when He created the

universe and why He introduced a variety in the work, that is His creation.

We have just now shown that if a man of intelligence and prudence concentrates his attention, and attempts to understand the parts of a machine, it may perhaps become possible for him to work the machine up to a degree. But obviously he will not be fully conversant with all its parts because his knowledge does not encompass each and every piece of the mechanism.

Therefore on account of want of a comprehensive and complete mastery, his competence becomes doubtful, and if he attains a sporadic or temporary success in starting the machine that cannot be relied upon. The same is the case with the human machine. Man involves a principle of life for himself and thinks a thing to be good at times, and at times bad. Subsequently he realizes that his decision was wrong and he amends his conceptions.

JANNATI KAUN?

Human knowledge is limited to the happenings of the present and at the most to those of the past. Therefore whatever law human brain will frame about human life will be based on an experience of the present and of the past, but he is absolutely ignorant of what is to happen in the future, because no human being can see into the future.

Consequently, human laws are so defective that the present generation find it necessary to improve upon the laws of the past; even in the laws made by the best thinkers and legislators of the present generation, a short time hence, need is felt to introduce change in the light of fuller experience and trial. But the knowledge and wisdom of the Maker of the universe covers the past, the present and the future and he is completely cognizant of the nature of man.

Therefore, it is His laws alone which are complete and incapable of improvement. Yes, if a brain existed which possessed more

intelligence and power than the mind of the Omniscient, then it could be said with justice that brain would be able to run the machinery of the universe. But it is absurd to suppose such a mind or intelligence exists, capable of not only understanding the machinery but of making itself.

EVERY ARTIST LOVES HIS ART. This is an axiomatic truth which needs no proof. Leave aside machinery, even the maker of a trifling piece of art does not relish the idea of its destruction or damage. It needs no philosopher to realize because even a man of average intelligence can understand that if one makes a small toy of clay with his own hands, he does not wish that it should be broken to pieces.

Then is it conceivable that a mighty philosopher and an Omniscient entity that made this gigantic universe with His omnipotence and endowed man with intelligence to meditate upon the colossus of construction, and with capacity to take work from its various parts would allow man to remain in ignorance of the rules and principles for the working thereof, nay, of the lines on which the very machine of the human body must work, or cause the same to be revealed, so that the machine may not remain inactive and so that proper use may be made of it.

As an introduction to our third lesson I should like to mention that when our Prophet (Peace be upon him) deputed Sayyedina Ali to go to Yemen and preach Islam there. He said, "O Ali! tell them to believe that there is one God and there is no God but Allah. When they have been convinced of this, then tell them to believe that Muhammad is the Prophet of Allah.

When they are convinced of this then teach them about prayer. When they are convinced of this then teach them about Zakat and Fasting and the Hajj." This shows that the Prophet advised that our preaching and teaching of Islam should be gradual. Unfortunately times have changed and the Alims, Khateeb and the general Muslim public cannot differentiate between the

fundamental principles of Islam and the other non-essential requirements.

Thus prospective converts are told that it is necessary that they should get themselves circumcised. Circumcision is only a Sunnat and although it is better that one should be circumcised, yet it should not be made a deterrent to the prospective convert.

When I was in Zanzibar I learnt that there were about 5000 Negroes they wanted to embrace Islam but did not do so as they had been told that it was compulsory for them to be circumcised. Later I learned that these very people had embraced Christianity.

In our last lesson we have dealt with the necessity of religion and religious law and of the necessity of getting guidance from the Knowing, All-Powerful and Beneficent Being Who created us. The question we have now to answer is how the law or guidance can come to us from the Supreme Being.

We know that the method Allah has adopted is to send Prophets (Nabi) and Apostles (Rasool) to mankind. We may ask why did the Almighty adopt this course? Why did He not inspire each and every individual?

The answer to this is that if Allah had adopted this course, then there would be no difference between human beings and the other elements in the universe. All would then have to follow the natural laws under compulsion whether they liked it or not. Human beings have however been given the faculty of wisdom, faculty of differentiating between good and bad and the power of choice between good and bad. As human beings have this power of choice they are in need of guidance to show them what is right and what is wrong. Allah has therefore from time to time and in various countries sent his Prophets and Apostles to teach the way of life to human beings.

The next question we ask ourselves is "How can we know whether a guidance is really from God and not the creation of

human brain?" "How can we be sure that the Guidance has come from a Source whose knowledge is unlimited and comprehensive?"

The first and fundamental requisite is that the person who conveys the Guidance to us should have received that guidance from the Almighty and not from own brain. If we find that the person who conveys the message to us is a man like us who has acquired knowledge and wisdom like us, then we can suspect that whatever knowledge he has is the result of his own experience and of what he has learnt from other men.

The test of a Prophet or an Apostle therefore is that his brain should be completely clean and that there should not be any knowledge with him which he has acquired from a human source. If a man who has been educated in schools and colleges claims to be a Prophet, we should say to him "You are an educated man. How can we be sure that what you say is an inspiration from God and not something which you have learnt from your own experience and in your studies?" Allah says in the Holy Qur'an:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ -

"God is He who deputed among the illiterates a Prophet from amongst them." (62:2)

Thus the Society in which a Prophet is reared must be also illiterate so that there can be no possibility of knowledge being acquired from the society. Not only should the person who claims to be a Prophet or Apostle be illiterate and ignorant in the sense of being unacquainted with human-acquired knowledge but the surroundings in which he is brought up in this world should also be illiterate and ignorant. Only then can we be sure that he says is from God. As Allah says in the Holy Qur'an of our Prophet Muhammad (Peace be upon him):

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"And he does not speak of his own desire. It is naught but an inspiration inspired." (53:3-4)

Prophets are men like us, because they possess all the human attributes. As Allah says in the Holy Qur'an:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ -

"Say O Prophet I am a human being like you." (41:6)

They are human beings and not divine beings because if they are divine beings they cannot become models for humanity. The object of such Prophets is that they should convey the message of Allah and also act as models of that message. The second attribute of a Messenger is that he should be a human being not a superhuman being.

We should not make the mistake however of thinking that Prophets and Apostles are ordinary human beings. It is true they possess the attributes of human beings. But they have also been endowed with a greater faculty of grasping the Divine Message. The faculty of understanding--- what we call intuition---is present in human beings too but in Prophets and Apostles they exist in a greater quality. In the Holy Qur'an our Prophet is asked to say:-

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ -

"Say I am a human being like you all but the faculty of intuition is within me and I am inspired by Him." (41:6)

There is therefore a vast difference between ordinary human beings and Prophets. Prophethood is endowed and cannot be acquired. Those who are Prophets were Prophets before they were born and they are born. Allah says in the Holy Qur'an:-

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّنْ كَيْشٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ط قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ط قَالُوا أَقْرَرْنَا ط قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ۝

"Behold! God took the covenant of the Prophets sayings, "I give you a book and wisdom. Then comes to you an apostle confirming what is with you. Do you believe in him and render him help." God said, "Do you agree and take this my covenant as binding on you?" They said, "We agree", He said "Then bear witness and I am with you among the witnesses." (3:81)

This shows that Allah saw the Prophets together and this is possible only if they are all present together in the spiritual sphere.

Prophet hood therefore cannot be obtained through righteousness as the Quadianis and Lahoris claim, Muhammad All in the preface to his translation says: "It (that is Islam) announces that though no Prophet is needed after the Holy Prophet Muhammad, as religion and religious laws were made perfect at his advent, the door of Divine revelations is still open and a true Muslim can have access to it," and again "Hence the broad principle of Islam that no one is precluded from attaining communion with God or being fed from the source of Divine revelation and that anyone can attain it by following the Holy word of God as revealed in the Holy Qur'an.

And in the commentary to Verse 6 of Surah 1 He says "Those upon whom favours are bestowed are the four classes via: the Prophets, the truthful, the faithful and the righteous.

This shows that according to the Holy Qur'an, the favours that were bestowed upon the Prophets, the gift of Divine revelation being one of the chief of them, can still be bestowed upon the righteous who follow the right way.

This view is entirely wrong. A Prophet is selected or created in the form of a Prophet from the beginning. He is a Prophet from his very nature and he posses the great faculty of intuition---of grasping the Message of God from the beginning.

Such being the attributes of the Prophets and the Apostles the

next question is how do they grasp the Message of God? How do they receive revelation?

Now God Himself endowed man with a certain amount of comprehension of the machine and of working it to his own advantage according to his limited capacity and deserts. He also appointed certain individuals to understand the highly complicated machinery of human nature and to inculcate the principles of its working. Such chosen individuals were endowed with a capacity to hear His message, to understand their full significance and to teach the same to mankind at large.

Similarly you will be able to understand and form a slight conception of the reality, if we tell you that the Almighty God, the Creator of the whole universe gave utterance to His messages which were imprinted, so to say in the form of points of light on hallowed souls of the Prophets and the Apostles in the world of spirits and light, and when these holy souls were incarnated in their sublimated physical husk.

And when the divine rays were cast on them through the medium of Gabriel at the appointed time, in accordance with predetermined plan, they articulated words which were not their own but a reiteration of those of God Almighty; this is the nearest analogy of what is known as revelation.

Hence in the ecstatic state when the divine rays were converged on them, the words that emanated from the Prophets were not their own, but those that were implanted by God Almighty in their souls at the time of creation.

The object of this explanation is to demonstrate two indispensable attributes or characteristics of Prophet hood. Firstly, that the recipients of Divine revelations, the Prophets and Apostles, whose souls were created by Almighty God for the specific purpose, did not stand in need of any education in this world, for they were already cast in His exclusive mould,

and were not beholden to any human being for their knowledge and acquisitions.

A slight reflection will convince you that such a dispensation was absolutely imperative, for if they had acquired the benefit of experience and knowledge of their fellow beings, or if any human being had imparted any lesson to them, the sources responsible for their modification would have been naturally conceived to be more worthy of allegiance than their accomplished products, the Prophets or the Apostles.

Besides their minds would have retained such acquisitions and apart from others, it would have been difficult for their own selves to differentiate between their acquired knowledge and the one imparted to them by God. Moreover, we would have been hard pressed, nay, it would have been impossible for us to distinguish the Prophets from others. Consequently the great test for the recognition of the Prophet is, that without having received any kind of enlightenment from human material sources, he should have been responsible for producing unrivalled literary composition and expounding moral and ethical principles, solving intricate and complex problems of life and death which could not be elucidated by others. Consequently it is pre-requisite for a Prophet to be illiterate.

Secondly it becomes evident that Prophet hood is not an office or rank that is conferred on one, because of his academics accomplishments, nor is it a position that can be secured through influence or family pretensions, or University Degrees or Diplomas, but that it is a Divine Gift and blessing, and God Almighty bestows this prerogative on those whom He chooses and equips them at the same time with all the necessary qualifications.

One can certainly achieve the highest progress in the realm of education by study, perseverance and industry may even gain an entrance into the precincts of sainthood, and earn the title of the

righteous and the pious with the grace of God, but Prophet hood is that in-valuable gem of God's treasury that is entrusted by Him to certain souls that He especially created for the purposes.

We have seen that the manufacturer of a machine knows fully well the machine he made and we have also seen that if an unlimited person tries to operate it, he is sure to damage and perhaps destroy it.

God Almighty, therefore, created the band of Prophets to execute the task of coaching humanity in the proper handling and management of its physical and spiritual machinery of communicating to it His commandments, and exhibiting a model by acting in accordance with them.

Consequently Prophets and Apostles were deputed in all ages and times with the exclusive object of conveying the laws of the Creator of the world to human beings, so that by serving an apprenticeship in the workshop of the Prophets they may imbibe the theoretical and practical information for an equitable conduct and regulation of their organism.

In the light of all the past events that history reveals to us, we find that in all periods and among all the nations some individuals have been recognized as leaders and reformers and that they have performed the duties of ministering guidance to their people.

Some of these becoming adepts in Logic, Philosophy and Science, by study and investigation, realized the virtue and rectitude of certain actions, and directing the attention of people towards them, commended them for their practice whilst on the other hand recognizing the evil and depravity of others, warned the people against them, and tried to save them from the infernal consequence.

These professors and philosophers are known as preceptors, mentors or guides, and the Greek Pedagogues and philosophers

come under this category, because their teachings were the outcome of their own researches, investigations, and contemplation, and being the production of human minds, their infallibility could not be relied upon.

But there is an esoteric galaxy of personages, the Prophets and Apostles who, as we have already said are immune and exempted from secular tutelage and are not in need of any kind of tuition from human or material sources for their mental, moral and spiritual enlightenment, and every one of them delivered the uniform message at the appointed time.

"THE CREATOR OF THIS WORLD IS ONE. WHATEVER WE SAY BEEN COMMUNICATED TO US BY HIM. HENCE YOU MUST BOW DOWN BEFORE HIS COMMANDS."

In our last lecture when we were dealing with the attributes and requisites of a Prophet I stated that human beings too have the faculty of intuition which is found in a more developed form in the Prophets. Physiologists connect this faculty of intuition with the brain.

They explain dreams too in this way and they say that just as while we are awake we sometimes lose ourselves in our thoughts and visual things before us and forget our surroundings so too in our sleep we can in dreams see and hear without the instruments of our physical being.

But if this is the explanation of the physiologists and if dreams are only the work of our own brains how is it that we sometimes dream of events that will actually happen in our lives, years later. How is it we can know of things which are ghaib-hidden from our eyes. Astrologists and astronomers have tried to work out the future but they have not been very successful.

In our dreams we sometimes see and observe and hear and talk (without) although our physical body is not working. In spite of being unconscious we are conscious in our dreams of the thing

which we do and say and these things which are done or said to us. We read in the Holy Qur'an Surah Yusuf:-

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَ سَبْعَ
 سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسِتُ ط يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُءْيَايَ إِن كُنْتُمْ
 لِلرُّءْيَا تَعْبُرُونَ ۝ قَالُوا أَضْغَاثُ أَحْلَامٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ
 بِغُلَامٍ ۝ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ
 فَأَرْسِلُونِ ۝ يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
 سَبْعٌ عِجَافٌ وَ سَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسِتُ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ
 لَعَلَّهُمْ يَعْلَمُونَ ۝ قَالَ تَزَرَّعُونَ سَبْعَ سِنِينَ دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهَا فِي
 سُنْبُلَةٍ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ۝ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا
 قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ۝ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ
 يُغَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ ۝

JANNATI KAUN

"The King of Egypt said I do see in a vision seven fat cows whom seven lean ones devour-and seven green ears of corn and seven others withered. Oh ye chiefs. Expound to me my vision if it be that you can interpret dreams.

They said "A confused meldley of dreams; and we not shrilled in the interpretation of dreams." But the man who had been released, one of the two, who had been in person with Yusuf and who now be thought him after so long a space of time said "I will tell you the truth of its interpretation. Send you me therefore! "Oh Yusuf" he said "O man of truth! expound to us the dream of seven fat cows whom seven lean ones devour and of seven green ears of corn and seven others withered, that I may return to the people and that they may understand.

Yusuf said "For seven years shall you diligently sow as is your want and the harvest that you reap you shall leave them in the ear except a little, of which you shall eat. Then will come after that period seven dreadful years which will devour

what you shall have laid by in advance for them-all except a little which you shall have specially guarded.

Then will come after that period a year in which the people will have abundant water and in which they will press wine and oil." (12:43-49)

An explanation of the nature of dreams has been given by Imam Al-Ghazaali in his "Ihya fi ulumid-deen" and other books. Our falling into the state of unconsciousness which we call sleep is gradual and takes time. During the time before sound sleep comes upon us our brain is still working and the thoughts that come to us then may be described in the words of the Holy Qur'an as:

قَالُوا أَضْغَاثُ أَحْلَامٍ

"a confused medley of dreams" (12:44)

But when we are in deep sleep and we are unconscious the "thoughts" that come to us are different. They are not material, they are not the product of our brain but they belong to the immaterial world. To quote Aldous Huxley "There is something in each and every human being which we call the soul or the spirit." What is this soul or spirit? The Holy Qur'an says:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي ط

"People ask you concerning soul (Ruh). Say "Ruh" is from the command of the Almighty Allah. (17:85)

The Almighty is beyond the three dimensions of the material world and he has no material body or shape. So too his commands have no shape, no limit and no dimensions. The Spirit or Soul (Ruh) does not require any dimensions.

This soul exists not only in human being but also in animals, vegetables and minerals. Science has only recently discovered that animals have souls but even they have not realize until recent times that vegetables and minerals too have souls. Islam

has emphasized the fact that all things have life and have souls. Allah says in the Holy Qur'an:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ ط

"We have created each and everything in "Pairs". (51:49)

This attribute of sex is found throughout all creation - in man, in animal life, in vegetable life and in other things of which we have no knowledge. Then there are pairs of opposite forces in nature e.g. positive and negative electricity.

The atom itself consists of a positively charged nucleus or proton surrounded by negatively charged electrons like the bees hovering round the Qur'an bee in a honeycomb. Again the Holy Qur'an says:

وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط

"And to God doth obeisance all that is in the heavens and on the earth." (16:49)

JANNATI KAUN?

Thus all things must have life because only thus can they do obeisance. Modern science too has shown that even dead matter consists of electrons revolving round the protons. Where there is movement there must be life. Our material knowledge is necessarily imperfect and Allah says in the Holy Qur'an:

وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا ۝

"You are given little knowledge." (17:85)

In addition to the material world, there is also a spiritual world. In Islamic science this spiritual world is called "Aalam al-Risal" (World of Assemblance), Aalam al-Amah (Spiritual World) and also "Aalam al-Barzakh". In the Holy Qur'an Allah says:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيْنِ ۚ بَيْنَهُمَا بَرْزَخٌ ۭ لَا يَبْغِيْنِ ۝

"He has let free the two bodies of flowing water meeting together and between them is a "Barzakh". (55:19-20)

In this world of Barzakh exists, explained Al-Ghazaali, the

reflections of all souls who are in the material world and the original of the souls who have appeared or will appear in this world. These souls are the vibrations of the command of Allah.

It is through our souls that we are able to see and hear and talk. If we die, that is if the soul leave us, we cannot see even though our eyes are still with us, we cannot hear even though our ears are with us and we cannot talk even though our tongues are with us. When we are in sound sleep, our souls are not working and as they are inclined towards their homes the spiritual world they begin to see and observe.

These observations are sometimes clear to us but sometimes they are not clear. Why is this so? Just as the reflections in a mirror are clear if the mirror is clean and are not clear if the mirror is not clean, so too if when we sleep, our mirrors are clear and our brains are not obstructing the soul and visions are clear but if our mirrors are not clear and if our brains obstruct the soul, the visions are not clear.

It is through our souls that we see the past, present and the future in our dream and it is through then that we are able to see so clearly in our dreams.

It is because of the obstruction of the observations of our souls in the spiritual sphere by our brains that sometimes our dreams are not clear in their meaning and are in need of interpretation.

I may take as an illustration the dream of Zubeidah, that she saw persons from various countries and of different races and colours coming to her and having sexual intercourse with her. She felt very sorry and shy and one day sent one of her slave girls to see Allama Ibn Sin with the instruction to tell the Allama that the slave girl had the dream and wanted an interpretation of it.

The slave girl saw Allama Ibn Sin and related the dream to him. Allam Ibn Sin after hearing her, told her "Go away and don't tell me such lies. You are not so fortunate as to have that dream."

So the slave girl returned to Zubeidah. Zubeidah sent her again and wrote her name on a piece of paper to be given to Allama Ibn Sin. When the slave girl gave the paper to Allama Ibn Sin, Allama Ibn Sin told the slave girl "Tell her that she would perform such a generous action that people from all parts of the world will come and quench their thirst from the fountain of her creation.

"It happened that the subsequent year Zubeidah met- the pilgrimage and built the canal and stream to bring water to Mount Arafat--- the Zubeidah Canal from which people from every country have quenched their thirst.

The meaning and significance of dreams can be explained by those who are well versed in the Holy Qur'an and by those who have spiritual eyes. Persons who are well versed in the Holy Qur'an and its meaning can explain dreams according to the teachings contained in the Holy Qur'an. So too if the reflections obtained in your dreams are not clear they can be explained by persons with spiritual eyes who have look closely and find out the objects which are reflected.

This brings us to the question of revelations? How do the Prophets receive revelations? We have seen that the faculty of intuition which exists in all human beings is to be found in its complete form in the Prophets. The Prophets are advanced in spiritual knowledge and are able to control their souls.

It is through the power of their spiritual faculty that they are able to receive the commands of Allah. It is reported that the first revelation which came to our Prophet Muhammed (Peace be upon him) was in the form of a correct dream in sleep.

This faculty of attaining oneself to the spiritual world can be trained and it is possible for us in this way to know what happens in the future or at a distance from us that is beyond the limitations of time and space. There are men like the Caliph

Omar who had powerful spiritual eyes. Our Holy Prophet (Peace be upon him) said of Omar:

لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ.

"Had there been a Prophet after me it would have been Omar."

(Al-Hadith)

Once Omar had dispatched an army into Iraq at the head of which was a man called Sariyah. While one day preaching in the mosque, he began to call out "O Sariyah! the Hill." The people in the mosque were surprised and asked him about it. He replied, "I thought that the infidels had routed our brethren, who were by a hill on which the infidels were. I therefore called out to Sariyah to look to the hill."

Just as we listen to the radio and hear voices from a distance, just as we can tune to our television sets and hear and see from a distance so too we can listen to the spiritual waves. These waves have no dimensions and thus we can see and hear from a distance of space and time.

Later when the army came back, they related that they had heard the voice of Omar on that day and had attacked the infidels on the hill and that God gave them victory.

Thus it is possible for some men to see and hear with their spiritual eyes and ears. It is this faculty of being able to tune in to the spiritual waves which Prophets possess in a complete form and which enables them to hear the divine messages.

Just as we can listen to the radio and hear voices what is said far away from us; just as we can tune to television sets and hear and see what is being done and said far away from us, so we can by tuning in to the spiritual waves, which are not circumscribed by any dimension, see and hear what is happening or being said far away from us and what is happening or being said in the future.

We read in the Hadith that revelations sometimes came to the Prophet (Peace be upon him) like the echo of the ringing of

bells. We also read that when the revelations came to him, his body became so heavy that the camel could not carry his weight.

Osman related that one day he was sitting beside the Prophet who had put his leg over that of Osman. At that time the revelations came to the Prophet and Osman said that he felt that the weight on his leg was so heavy that he feared his bone would break.

In receiving revelations, the Prophets were receiving spiritual waves. All the Prophets receiving these revelations--- sometimes these revelations are compiled in the form of books, sometimes they are not. Thus we get the Apostles (Rasools) who did not leave their message in the form of compiled books and the Prophets (Nabis) who left their messages in the form of compiled books. Even the bitterest enemies of the Prophets did not say that the Prophet was speaking from his own brain.

They said he was a magician or a madman or that there was a Jinn telling him. They were forced to admit that what he said did not come from himself but that some spiritual being was teaching him.

So too the Prophet Moses (Peace be upon him) was accused of being a magician. What after all is this magic? Some persons have a personal magnetism which attracts the peoples towards them. The Prophets for example had the power of spiritual attraction through which they won those who were inclined towards them.

It is through this spiritual attraction that the good souls are attracted to the good souls and the bad souls to the bad souls. Our Prophet said "When someone approaches Allah and becomes near and dear to Him. Allah says to Jibrail, I love so and so. Inspire them that I love him. It is through the inspiration of angels that people begin to love him."

We Muslims believe that Muhammad (Peace be upon him) is the

last Prophet of Allah and that the Holy Qur'an contains the authentic and complete message of Allah. Once when I was travelling from Malaya to Ceylon I met an American gentleman on board who challenged me on this point.

He told me "You claim that Muhammad is the last Prophet and that the Qur'an is the last book." If this is so why did not Allah send Muhammad to carry His message at the beginning of the world? Surely if Allah had done that, we would not have been troubled with having so many religions all claiming to be true?

I asked him whether he remembered his childhood in school when like other children he used to tear up his books. Then I asked him whether he remembered the days when as a secondary school student he used to learn from the notes made by him from the textbooks. He agreed that it was only in his university days and after then that he learnt to preserve books.

This same process that we see in our lives and the lives of other men and women is to be found in the life of humanity. Humanity in its childhood could not realize the value of the books of divine revelation: as humanity grew up it learnt to make notes from the books given to them; and only when it reached maturity did it learn to value the divine book.

So we find that no books of the earliest Prophets have been preserved. When Moses and Jesus came the people took down notes of what they said; and the Holy Qur'an was only revealed when the people had learnt to value the Book given to them. Allah says in the Holy Qur'an:

"We have revealed this Book and We will protect it."

The work of Allah is done through His agents and if the Holy Qur'an is preserved, it is preserved by Allah's agents, we human beings. As all the divine laws are given by the Almighty Allah Who is One, so there can be no difference in the messages revealed to one Prophet and that given to another.

All the Prophets revealed the same message, as Allah says in the Holy Qur'an:

قُلْ آمَنَّا بِاللّٰهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحٰقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ

"Say: We believed in Allah and what has been revealed to us and to Abraham, Ismail, Issac, Jacob, and their tribes and in the books given to Moses, Jesus and the Prophets from their Lord, we make no distinction between them." (3:84)

The history of the world testifies to the fact that Adam, Noah, Abraham (Peace be upon them) all of them delivered the identical message, and imparted the same teaching to all the people who came into contact with them. When the Pharaoh was claiming Divine powers and authority, and tyrannizing and riding rough shod over the poor Israelites, God Almighty sent the great Moses, who warning him of the Evil consequence of his egotism, arrogance and pride, asked him to abstain from oppressing and persecuting the Israelites, pay homage to and bow down before the One and Only God.

The Israelites took an oath of loyalty and for their guidance, the Prophet of God, Moses, delivered to them the Divine message in accordance with the needs of the people and the times.

As long as the Israelites abided by their promise to God, followed the Commandments of the Old Testament, and took care to preserve them in their purity, there was neither any need for a fresh message nor a Messenger; but when the case containing the Old Testament or that famous tablet of ten commandments was hidden away in such a manner, that in the course of time, their teachings, more or less corrupted, were confined to a small number of people who did not scruple to modify them for their own selfish purposes the advent of another Prophet to remind the people of the Old Book, and to revive the

genuine teachings, became imperative.

Prophet Jesus was, therefore, sent for the purpose among the Israelites, when they were sunk in the mire of passions, and desires, and the love of Lucre, Luxury comfort had secured such a hold on them, that not only the masses, but the leaders, and the learned Rabbis did not hesitate to violate the Divine Laws, and even alter them to suit their nefarious purposes.

The persecutions, sufferings, and sacrifices that Jesus Christ had to undergo in the course of his short ministry of proclaiming the truth and fulfilling the mission of guiding the people towards the right path are too well-known to need any mention here.

But, his teachings were after a time forgotten and the original record of his teachings were lost. It was therefore necessary for Allah to send our Prophet Muhammad (Peace be upon him) to confirm to the whole world the true teachings of Allah. With the coming of Muhammad (Peace be upon him) the Message of the Almighty was given in its complete form in the Holy Qur'an, as Allah says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day I have perfected your religion (Code of Life) for you and completed My favours upon you and have chosen for you Islam as your religion." (5:3)

Thus we see that whenever there is no guidance and no book in existence containing the authentic divine laws God sends His Prophet. But as the Holy Qur'an has been revealed and as this Book is preserved in its original authentic form there is no necessity for God to send another Prophet. This is why our Prophet send another Prophet. This is why our Prophet Muhammad (Peace be upon him) is the last Prophet and why the Holy Qur'an is the last Revealed Book.

We have seen that in preaching Islam, we should take into

consideration the mentality of the persons we are addressing. So too in these lessons I have to take into consideration the capacity of my audience and I therefore propose to deal with the subject before us in stages. The field of Islamic knowledge is vast.

The knowledge what we acquire from time to time may be regarded as pearls which we have extracted from the ocean but there are many more pearls to be extracted from the realm of Islamic Knowledge.

The Companion of the Prophet, All, said "If I were to write the explanation of the "Suratul Faatiha" hundreds of camels would be needed to carry the books that will be written by me and even then the explanation will not be complete.

The subject of the Creator and his commands is unlimited and the knowledge about them **needs** also be unlimited.

Let us take the example of a stranger who enters a house. He will be in need of many things, food, clothing, a bed to sleep in and so on. He will naturally try to find out the Master of the house who can satisfy these needs. He will also have in his mind the attributes that should be possessed by the master of the house, so that if someone appears and claims to be the master of the house, he can know whether he is really the master or not.

So too as we may regard ourselves as strangers in this world. We want to know Who is the Master of this World and in order to know Who is the Master we have to be satisfied what attributes should be possessed by the master and whether there is anyone possessing such attributes.

That is why we have dealt with the attributes of the Master of the Universe, who we have seen is the Almighty Allah. We have also dealt with the attributes of the Messengers of the Master, who are sent to convey His Messages to us. We have next to deal with the attributes that should be found in the Commands of the Master.

If we want to find out the laws of country for example, Singapore, we naturally look to the ordinances and enactments. If someone produces a book which he says contains the laws of the country we have to examine the book and find out whether the laws that are to be found in the book have been written by himself or are really the laws of the country.

If they are the laws of the country they will by themselves show that they have been enacted according to law and have been printed by the competent authority. If we apply this same reasoning to the laws of the Almighty, we will get the first fundamental requirement or attributes of Divine laws-that is, that the book or the law must itself declare that it is from the Almighty Allah.



LESSON NO.III

The second requirement is that the law should be authentic and we should therefore ask how was it brought? How was it composed? We have to find out how the law or the book containing the law has come down to us. Has it come down to us in its original form or have there been amendments or interpretations made on them?

Have these amendments or interpretations been made by human beings? We have to be satisfied that what is produced to us does not contain any interpretation made by human beings be is an authentic record of the very words that were originally dictated by the Almighty.

The third fundamental requisite of the Divine law is that it should be comprehensive and should meet all our needs. If the law is not comprehensive and does not meet all our needs, then we will be without a complete guidance in our way of life.

The fourth fundamental requisite of Divine law is that it should be practicable, so that it can be applied and followed by us. Moreover, we should be assured that if we act in accordance with it we will be successful. Thus we will require to know whether those who have been successful, and have achieved nearness to the Almighty Allah.

Having now dealt with some of the essential attributes or requirements of the Divine law, we are now in a position to examine the laws that claim to be a guide for us in our way of life. We do find today a number of religious and religious laws all of which are claimed by their respective followers to be the true guides for our life and to be the true Commands of the Almighty.

There are some people who say that as there are so many

religions and as each of them claims to be the only true religion, we should reject them all. This view is foolish. If a man goes into a market with the intention of buying meat and if there are a number of meat sellers each of whom claims that his meat is the only fresh meat, surely the man would try to examine all the meats and find out which of them is really fresh.

So too we should examine the various religion and find out which of them satisfies the tests we have laid down so as to qualify to be the very Commands of the Almighty Allah.

We begin with Hinduism as the Hindus claim that their law is the pre-historic law. They say that their law existed before there was any history in India. Let us examine this claim first. We know that the original inhabitants of India are the Dravidians, whose descendants are to be found in South India. If we look to the present day Dravidians we find that they do not possess any laws or any books and that they are unlettered. The early known culture in India was the Aryan Culture and the Aryans came from the Middle East.

Let us examine the Vedas according to the tests we have laid down and see whether they are divine books as they are claimed to be. First of all we find that none of the Pundits have been able to show that the Vedas themselves claim to be divine books The history of the Vedas is not known for certain.

According to the legends, they came from the lips of Mahadev but there is no authentic record as to when and how they were revealed and where and how the original records were kept. We know from history that the books of the Aryans were destroyed in the Mahabharat and we can therefore assume that if there were any original records these have been destroyed.

We have therefore no record that the Vedas are the original revealed books. If we look at the contents of the Vedas we find that they do explain some attributes of God.

The Vedas a being, unlimited, unborn, unseen, is described, and emphasis is made to this effect that there is God. But the followers of those teachings have interpreted them in such a way that divinity is conferred on a multiplicity of animals and things.

Hinduism like Shintoism has conferred divinity on so many object that we say that their follower worship everything but God. The Vedas contain stories, mythologies and fables. The basis of Hindu Law is in the Code compiled by Manu, who was an educated lawyer and scholar and who therefore could not be claimed to be a Prophet.

We come therefore to the conclusion:

- (1) That the Vedas themselves do not claim to be divine books.
- (2) That we have no historical proof of their authenticity and that the followers have put their own interpretations of the teachings.
- (3) That the teachings are not comprehensive and practical as they do not contain the laws which can be followed as guides in our life.

The next religion we have to consider is Buddhism. Buddhism tells us very little about the Almighty Creator. We find that Buddha was supposed to have received wisdom from somewhere and that the Zenia School does speak a great Unseen, Unborn but even this School says that as they do not know anything about that Reality, they need not be concerned with it.

We have no authentic record to show that Buddha received any revelations and we have no record of what he himself said. What we have are certain principles which are claimed to have been taken down by Ashoka. Buddhism teaches us to cultivate purity of soul in ourselves by suppressing our passions and desires. It

mentions five prohibitions:-

Not to kill what is unnecessary; not to steal anything that does not belong to us; not to drink intoxicants for fear, we may do something out of control; not to lie for fear of harmful consequences; and not to be unchaste.

For the monks five additional precepts are enjoined; Not to eat except at stated times, to abstain from dancing, singing music and theatres; to use no garlands or perfumes; to use no bed except a mat spread on the ground; and not to receive gold nor silver. The Buddhism contains a few moral principles but teaches us nothing about the Creator.

By its philosophy it cannot give any comprehensive guide in our lives in this world. We find no record of any message being received from the Almighty and we have no books which can be shown to be authentic.

We turn next to Confucianism. Here we find a number of philosophers, who have tried to frame rules for life. None of them speaks of the Creator and none of them claims to have received inspiration from Him or that what he says is inspired by the Creator.

These philosophers have framed certain rules based on logic to teach what is right. As such knowledge is based on human minds, it cannot be comprehensive. We have next deal with the religion alleged to be taught by Zarathustra in Persia.

The teachings of Zarathustra that are produced are written in a dead language---the language of Jhand and Parshand, the original languages of Persia-and scholars have not been able to know the complete teachings contained in them.

We have no record of the life of Zarathustra. We find that he claimed to be a Pegambar, a Messenger of God and he did say something of the attributes of God. He said that the whole of existence which we see, our individuality and the different kinds

of things we see with different attributes are images of the Divine being, the mirrors of the attributes of the Almighty, reflections of the Light of the Almighty. Later ages misinterpreted these teachings and the meaning of the word "Light". They said the light is the sun and the light is also fire and so they worshipped the sun and fire.

The followers of Zarasthusa were worried about the existence of evil in this world. If the Almighty Creator is good why is there evil? Faced with this problem, they answered it by saying that there are two Gods---one Azard the God of Virtue and the other Ahraman the God of Vice.

Our conclusion therefore is

- (1) That we have no record of the original teachings of Zarasthusa and we find that his disciples have placed their own interpretation on what he taught.
- (2) That we have no record of the life of Zarasthusa and cannot therefore say whether he was a Prophet.
- (3) That the belief in two Gods---a God of Virtue and a God of Evil---cannot satisfy us, as we cannot be sure of success if we follow one or the other.
- (4) That the teachings of Zarasthusa are not found in a complete form and cannot therefore be a comprehensive guide.



LESSON NO. IV

We turn next to the Jews. As Muslims we believe that Prophets were sent to the Jews but let us examine the teachings that are followed by the Jews and see whether they satisfy our tests. We find from history that there are signs that Moses was a Prophet received message from the Almighty.

Moses appeared at the time of Pharaoh, who claimed that he was a God. He was from the Isrealites who then had no culture, no civilization and no religion and who were treated badly by Pharaoh. Moses appeared before Pharaoh and invited his attention to the One God and he claimed to have received revelations from the Almighty God.

Are the revelations given to Moses preserved? We read that the Ten Commandments revealed him were recorded on tablet and that there was a Gospel recording the messages received by him. But where are the tablets and the Gospel.

The tablets are said to be buried in the Holy Land, but they have not been found. The Gospel too has been lost and Gibbon said that 300 years after the death of Moses the Israelites were not in possession of the original scriptures, we read that an unknown person came and said that he had the lost scripture. We have no proof of the authenticity of what he brought and we have no record of the life of that person. How then can we know that it was the original scripture?

However the scripture was accepted by some people who compared it with what they remembered and found some of it to be true and so they kept it. But even the original of this book brought by the unknown man which must have been written in Hebrew-which is a dead language is now lost.

Thus we can only conclude that we do not have today the

authentic record of the teachings of Moses. Amendments and interpretations have been made of the original teachings and we have no proof that these amendments and interpretations were made with the authority of the almighty.

Further we find that no where in the so-called scriptures or messages of Moses does he claim that he was revealed for the whole of humanity. He said he was revealed for Pharaoh and the Israelites. The messages of Moses was not heard by Pharaoh and his people and we read that they were drowned.

Moses and the Israelites migrated from Egypt to Syria and we find that as long as the Israelites followed the teachings of Moses they were successful. But as the original teachings of Moses have been lost they cannot follow them now.

We come then to Christianity. Here too we find that the message of Jesus Christ is for the Israelites only. The Christians have no authority to call the attention of others to their religion when Jesus himself says he was sent only to the Israelites.

Thus when a woman came to Jesus and asked to be baptized Jesus said "How can I baptize you when you are not of the Israelites. I have come to gather the lost sheep of Israel".

We find that Jesus Christ (Blessings be upon him) did claim that he was sent as a Messenger by God and that whatever he said was based on revelations from God. If we examine his life, we find that he was illiterate and received no education or training.

He reminded the people of the message of Moses and corrected the wrong interpretations that had been made of that message. But where is the corrected message brought by Jesus?

We find that we do not have any authentic record of what was said by Jesus Christ. The New Testament contains the Books of St. Matthew, St. Mark, St. Luke and St. John but we may well ask where is the book of Jesus?

Where is the original record of the divine revelations which Jesus received from the Almighty? Do we have any record written in his lifetime of the message that Jesus gave, the message which was revealed to him? We have no such record.

What we have are biographies of him written after his death. We may find in them reports of some words of wisdom said by Jesus on the inspiration of God but we also find in them interpretations made by human minds of the teachings of Jesus.

Jesus had a number of disciples and we read that seventy of them wrote biographies. Where are the remaining sixty six? In recent times a copy of a book written by St. Barnabas the Ingil of St. Barnabas was found in the library of the Pope at Rome and this has been translated by the Editor of Almanar.

The Christians say that this Ingil of St. Barnabas is not authentic but if this book is not authentic, how can we say that the other books to be found in the New testament are authentic. The Ingil Barnabas does in fact contain portions which tally with the Holy Qur'an; the name of our Prophet Muhammad is also mentioned and he is described in it. Whatever it may be even the books given in the New Testament are not to be found in their original Hebrew form and even the original Greek translations cannot be found. Moreover the records of what was said and done by Jesus in the four Gospels sometimes differ from each other.

Thus we can conclude that

(a) the books of the New Testament being books written by the disciples of Jesus cannot and do not claim to be the original record of what was revealed by God to Jesus.

(b) that there is no historical proof to show that what is contained in the Gospels are the authentic original records of what was said by Jesus on the inspiration of God.

Six hundred years after Jesus Christ there came an Orphan boy

Muhammad (Peace be upon him) in Arabia who grew up untrained and uneducated and who at the age of 40 claimed to have received the first message from the Almighty. The first message was:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۚ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ قَرَأْ وَرَبُّكَ الْأَكْرَمُ ۝
الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

“Read in the name of your Lord and Cherisher who created-created man out of a mere clot congealed blood. Read for your Lord is most Bountiful-He Who taught the use of the pen-taught man what he knew not.” (96:1-5)

If we examine the Holy Qur'an we find that it undoubtedly itself states that it is a revelation from God. Thus we read:-

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ
يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝

(a) This is the book; in it is guidance sure, without doubt to those who fear God who believe in the unseen are steadfast in prayer and spend out of what We have provided for them; and who believe in the revelation sent to thee and before thy time and in their hearts have the assurance of the hereafter. (2:1-4)

قُلْ أُمِّي شَيْءٌ أَكْبَرُ شَهَادَةً ۖ قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۖ وَأُوحِيَ إِلَيَّ هَٰذَا
الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۖ

(b) Say: What thing is most weighty in evidence? Say God is Witness between me and you; this Qur'an hath been revealed to me by inspiration that I may warn you and all whom it reaches. (6:19)

وَهَٰذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ

(c) And this is a Book which We have revealed bringing blessings and confirming the revelations which came before it. (6:92)

We find too that the Holy Qur'an is a complete Code. Allah says;

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۝

“We have left out nothing in the book,” (6:38)

So a learned saint has said “If I were to lose my needle and wanted to find it. I would search for it through the Holy Qur'an.

The Holy Qur'an was revealed through our prophet Muhammad (Peace be upon him) and we know that he was an illiterate man who had not acquired any knowledge from schools or universities.

We have also historical proof that the Holy Qur'an was dictated and written down during the lifetime of the Prophet and that there have been no amendments or alterations made to it.

Thus we find that Holy Qur'an does satisfy all the standards set down and we can therefore accept it as the original and authentic record of the commands of the Almighty.

We have to deal with the authenticity of the holy Qur'an and to examine whether the Holy Qur'an satisfies the standards we have laid down. We have seen that the requisites of a divine book are that

- (a) The book itself should declare that it is from God
- (b) It should exist in its original form, without amendments or interpretations by human minds
- (c) The laws laid down should be comprehensive and should cover all aspects of human life
- (d) The laws should be practical and
- (e) Those who follow the laws should gain success.

The Holy Qur'an does itself declare that it is from God. That it says:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ۝

- 1) “It is a revelation from the Lord of the Universe.”(26:192)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝

- 2) “We have without doubt sent down the Message; and we will assuredly guard it from corruption (15:9)

وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ۚ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۚ تَنْزِيلُ
مَنْ حَكِيمٍ حَمِيدٍ ۝

- 3) And indeed it is a book of exalted power. No falsehood can approach from before or behind it; it is sent down Fully by One, of Wisdom, worthy of all Praise (41:41-42)

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ فَإِذَا
قُرْآنُهُ فَاتَّبِعْ قُرْآنَهُ ۚ

- 4) “O Prophet: move not thy tongue concerning the Qur'an to make haste therewith. It is for Us to collect it and to promulgate or recite it. So when We have promulgated it or recited it, follow then its recital. (75:16-18)

Thus the Holy Qur'an says that it is from the Almighty and it also contains the assurance that Allah will preserve its text and guard it from corruption. The Holy Qur'an goes further and claims that the explanations of the text also will be the work of God.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝

“Nay more, it is Us to explain it and make it clear” (75:19)

The explanation of the Holy Qur'an which has been given to us by the prophet (Peace be upon him) was not made by himself but was also from God. The meaning was inspired in the heart of the Prophet (Peace be upon him) and he conveyed the explanation to the people. As the Holy Qur'an says of the Holy Prophet:-

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“And he does not speak of his own desire. It is naught but an Inspiration inspired.” (53:3-4)

Thus in addition to the literal and certain revelations recited to the Holy Prophet (Wahy Matlu) the Prophet (Peace be upon him) also received revelations which were not recited (Wahy ghairi matlu) and it is through the second group of revelations that we get the explanation of the meaning of the Holy Qur'an.

The Holy Prophet's actions and sayings were the practical commentary of the Holy Qur'an and he was the embodiment of action based on the Holy Qur'an. It is because of this God ordered us:

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“So take what the Prophet assigns to you and deny yourselves that which he withholds from you.” (59:7).

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“Verily In the messenger of God there is for you the best model.” (33:21)

The Holy Qur'an states that Allah will guard it (the Holy Qur'an) from corruption. We have seen too that the explanation of the Holy Qur'an has been inspired to our prophet (peace be upon him.)

No one is therefore entitled to explain the Holy Qur'an according to his own wish or knowledge. The Holy Prophet (Peace be upon him) has given a warning to those might wish to change the meanings and explanations of the Holy Qur'an:-

مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوهُ مَقْعَدُهُ مِنَ النَّارِ

“Whosoever explains the Holy Qur'an according to his personal opinion let him make his abode in hell.” (Al-Hadith).

He further warned those who might attribute false explanations

or forged Hadith to his name saying:

فَمَنْ كَذَبَ عَلَى مُتَعَبِّدًا فَلْيَتَّبِعُوهُ مَقْعَدَهُ مِنَ النَّارِ ط

“Whosoever intentionally attributes a false thing to me, let him make his abode in Hell.” (Al-Hadith).

I may give a few examples of wrong interpretations of the meaning of Holy Qur'an.

When I was in Burma in 1914, a Bahai came to me and asked me why I should continue to preach Islam when the Holy Qur'an itself says that the Message of the holy Qur'an is finished and that the period of the prophet is finished. He quoted the following verse of the Holy Qur'an:

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ
أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ط

“Allah manages the Amr from heaven to the earth, then that Amr (work) will be raised above towards God, in a day whose measurement is a thousand years in your counting.” (32:5)

He said. “Amr” hee means the shariat or Din (Religion) or the Qur'an. Therefore he says the Qur'an shows that 1000 years the religion of Islam will be finished and a new Prophet will come.

I told him that the word “Amr” means “commands.” So how could he interpret it to mean religion. I asked him whether he could produce any accepted dictionary which shows that “Amr” means “Religion.” He could only reply that Bahauallah had explained “Amr” to mean “Religion” and the “Shariat.” So here we get a word translated according to the wish of the translator to suit his argument.

Muhammad Ali in his translation of the Holy Qur'an has translated a verse of the Qur'an as follows:-

“Seek a help through the nation with the help of your staff.”

This translation is bad because it goes against grammatical

construction. The correct translation should be:-

فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ط

“Strike with a stick and a stone.” (2:60)

The comprehensive and fundamental guidance received in the light of the Holy Prophet’s Sunnah and acted upon, is always sufficient and always unfailing for the explanation of the Holy Qur’an.

There may however be certain points of details which might come into existence in a certain situation and the guidance on the point might be implicit and not explicit in the Qur’an and the Sunnah.

In such a situation, we must discover the implied guidance of the Qur’an and the Sunnah. And this we are able to do according to the Holy Qur’an. If we peep into the Holy Qur’an and then the explanation will come to our hearts through the inspiration of God. Thus the Holy Qur’an says:-

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْ فِي الدِّينِ ط

a) “To whomsoever Allah wills welfare, He grants the understanding of religion.” (Al Hadith).

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ط وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ۝

b) He granteth wisdom in whom He pleaseth; and to whom wisdom is granted receiveth indeed a benefit overflowing: but none will grasp the Message save men of understanding (2:269).

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ط

c) Do they not ponder over the teachings of the Qur’an (4:82)

d) “Those whose chest is open for Holy Qur’an.”

How can we know that the interpretations and explanations that come to us are true interpretations and explanations. Allah has

said:

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ط

“Nay more, it is for Us to explain it and make it clear” (75:19).

Thus if the interpretation tallies with that given in the Holy Qur'an and in the Sunah we should accept it. If it does not, we should reject it.

We conclude therefore firstly that the Qur'an itself claims that the words of the Holy Qur'an are from God and that they will be protected and preserved from corruption by God and secondly that the explanation and interpretation of the Holy Qur'an have also been given to us by God.

The Holy Qur'an claims that it is a book from God. God Himself has no resemblance and so His Book and the words it contains should also have no resemblance. This is way Allah says in the Holy Qur'an.

وَأِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا
شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۚ فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا
فَاتَّقُوا النَّارَ ۚ

“If you are in doubt whether this book is from God bring a chapter similar to it. And surely you cannot do this. Then beware of the fire.” (2:23-24)

We find that the Arabs themselves have not been able to produce a single Ayat or a single verse resembling the Holy Qur'an from the linguistic point of view.

No one has been able to produce anything which can challenge the comprehensiveness of thought contained in the Holy Qur'an and in its individual chapters and verses.

Thirteen hundred years have passed since the Holy Qur'an was revealed and no one has been able to bring a verse resembling the verses in the Holy Qur'an.

From our experience, we find that human beings are subject to error and forgetfulness. God however does not forget.

If the Holy Qur'an were the work of human being we would expect to find differences and contradictions in it, as it was produced over a period of years.

But there are in fact no differences and no contradiction in the explanations given in the Holy Qur'an and this is another proof of its being a divine Book.

In this connection we should keep in mind an important point. We know that the Holy Qur'an was revealed bit by bit. The commandments were delivered gradually to reclaim and reform progressively a people who were diseased and corrupt.

Had they been subjected to the complete discipline of islam from the very first day, they would have in all probability found it psychologically heavy to carry and to follow. Take for instance the case of ~~alcoholic drinks~~. As all students of Arab history know, side by side with idolatry and polytheism and various spiritual and moral evils, the liquor habit was embedded so deeply in the lives of the Arabs that any other race or the world could hardly claim a higher degree of addiction.

Had the law of prohibition been imposed on them forth with their psychological condition and diseased nervous state would have compelled them to sacrifice iman and Islam to alcohol. They would have preferred the latter to the former.

But infidelity and polytheism are root-sins which entitle man to nothing less than eternal fire, while other sins, whether major or minor, stand below in degree. If the root of a tree is healthy and safe, whatever the calamities which might afflict other parts, there is always the hope that the tree can survive. But once the root is diseased or is removed, the whole tree is bound to perish once for all. Hence in the case of wine, the polite commandment is revealed first. It laid down:-

لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى ط

“Approach not prayers intoxicated” (4:43)

Later on came the second revelation in the same connection and contained the exhortation that:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ط قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ
وَإِثْمُهَا أَكْبَرُ مِنْ نَفْعِهَا ط

“In them (that is wine and gambling) is great sin and some profit for man; but the sin is greater than the profit”. (2:219).

When thus the people had been ultimately taught to hate wine, the local commandment came:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ
عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ٥

“Oh you who believe” intoxicants and gambling, dedication of stones and divination by arrows, are abominations of Satan’s handiwork: Eschew such abominations that you may prosper.” (5:90).

The result of adopting the gradual procedure was that when total prohibition was announced, people immediately broke into pieces the vessels of wine and the liquor from the broken jars were flowing in the streets of Madina.

We can from this understand the problem of the abrogation of verses. We must keep in mind that whatever commandments were revealed on any occasion they were invariably based on wisdom.

However when a certain commandments referred to a passing situation, it was replaced by another at a later stage. Actually such commandments did not mean calling the same thing “white” on one occasion and “black” on another. They rather

represented the progressive revelation of guidance connected with the gradual reformation of the first Islamic community.

The second requirement of a divine book is as we have seen, that it should exist in its original form. Allah says in the Holy Qur'an.

إِنَّا لَهُ لَحَافِظُونَ

We will assuredly guard it from corruption (15:9).

We know that the Holy Prophet (Peace be upon him) did not know how to read and write and did not learn to do so from human beings. The Holy Qur'an says:-

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ط

“He has taught you everything which you did not know.”(4:113)

The Holy Prophet himself said

“Allah taught me manners and what good manners He taught to me.”

What our Prophet taught was therefore not from his own knowledge but from what was revealed to him through the Archangel Jibrail (Peace be upon him) the Holy Qur'an was revealed to him bit by bit and piece by piece. When the Prophet (Peace be with him).

Received the revelations, he would remember them himself and would teach them to his Companions like Khadija, Abu Bakr and ali (God be pleased with them) so that they could remember them by heart.

LESSON NO.V

A race of illiterates as the Arabs were, there were few in Makkah who could read or write. There was no paper and the pen and ink were scarce. It was indeed the most difficult task to get the revelations written down as they came. But the arrangement was made.

A few of those who knew the art of writing embraced Islam. The verse of the Holy Qur'an were inscribed on palm leaves and leather sheets, some of the Companions were specially charged with the duty of learning the portions of the Qur'an as they were revealed.

Persons were specially selected from among the Companions who would take lessons from the Holy Prophet (Peace be with Him) each lesson consisting of ten verses of the Holy Qur'an.

They would learn these verses by heart and learn their meanings and interpretation as taught by the Holy Prophet (Peace be upon him) and teach the same to others. Among those Companions were Abdullah Ibn abbas, Abdullah Ibn Umar and Abdullah Ibn Muhammad.

Then came the time of the Migration to Madina. The Muslim group had been growing gradually. At Madina it was knit into a functioning community. Among other things the Holy Prophet made the arrangements whereby a large number of Companions could learn to read and write. The work of writing down the revelations of the Qur'an continued with the fullest exertion. Zaid bin Thabit, who was a slave, was one of those Companions who were entrusted with the task of writing down the Qur'an.

When our Prophet (Peace be with him) received the revelations he did not forget a single letter. He would recite the revelation to the writers and they would read what they wrote to him.

The compilation of the Qur'an in the form of a scripture was also attended to. As the revelations came they were not only preserved in writing but the Holy Prophet (peace be upon him) under Divine guidance, would fix up the chapters and would instruct the writers to insert a certain revelation at a certain place in a certain chapter.

Not only the arrangement of the verses and the fixing up of chapters were done by the Holy Prophet, but also he fixed up the serial arrangement of chapters, and all that he did under Divine guidance.

The whole of the Holy Qur'an was written down in the time of the Holy Prophet. After his death, Abu Bakr the Truthful, Islam's first Caliph collected all the writings, completed in the lifetime of the Prophet (Peace be with him) and compiled them in one book, with the assistance of those who had been the writers. The different portions of the Qur'an written by different people continued to remain however, in their possession.

Then came the period of the third Caliph Usman (God be pleased with him). Islam was no more confined to Makkah and Madina but had crossed the boundaries of the Arabian Peninsula and had entered Egypt, Palestine, Syria, Iraq and Iran.

People were entering the fold Islam in overgrowing numbers. The interest in Qur'anic recitation was becoming universal. Large numbers of people had only portions of the Holy Qur'an in their possession.

Misunderstanding could arise that only such and such portion formed the whole Qur'an and that the other portions were no part of it. Hence Chaliph Usman got several copies made of the manuscript compiled during Caliph Abu Bakr's regime and sent those copies to the different centres of the Islamic empire.

The copy which Caliph Usman himself used for study and on which, it is said, the drops of his blood fell at the time of his

martyrdom, remained preserved first at Madina and was later transferred from there to the Imperial Library at Istanbul by the Turkish Sultans.

As far as historical facts are concerned we find that they are usually transmitted to us by reporters. Islam has made a special branch of the study of the lives and habits of reporters---the Science of Rijal.

Not only do we possess a complete record of the life of the Holy Prophet but we also have a record of the lives of all those reporters through whom we get our knowledge of the Holy Prophet and the early days of Islam. Through the science of Rijals we learn which reporters are reliable and which are not.

Moreover if any reporter may have for example lost his memory at a certain age, this fact is ordered so that we may be able to reject what he said after he lost his memory.

For the traditions that are Sahih, we can produce a chain of reliable reporters up to the person who has heard or seen the Holy Prophet himself.

In this way we are able to have a record of the life of the Holy Prophet, his acts and sayings and the life of the Muslims community in his time through a complete chain of reporters, whose reliability has been fully tested.

Thus it is clear that the Holy Qur'an exists today in its absolute original purity and that not only as a written text, but also in the brains of hundreds of thousands of Muslims which makes it impossible for anyone to effect the change even of a dot in its text.

We find also that the Holy Qur'an does give us a comprehensive guide. Through the guidance and the teachings of the Holy Qur'an we are able to meet all our requirements, material and spiritual.

It tells us for example what to eat and what not to eat, what to

dress and what not to dress. It teaches us to earn our livelihood by lawful means. The Holy Qur'an says:

أَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

“God has permitted fair business and has prohibited usury.”
(2:275)

It also tells us how to spend the wealth we have earned.

لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

“Be not extravagant. Verily Allah loveth not those who are extravagant.” (7:31)

The Holy Prophet says:

الْحَلَالُ مَا أَحَلَّ فِي كِتَابِهِ وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ

“Halal (Lawful) is that which Allah made Halal in His Book; and Haram (Unlawful) is that which is in His Book.”

(Al-Hadith)

JANNATI KAUN?

The teachings of the Holy Qur'an are based on the Supreme wisdom and are directed to our benefit. Thus Allah has forbidden us to eat pork, because the pig is created not to be eaten but to eat the dirty things and thus absorb invisible germs into its body.

These germs get into the flesh of the pig and if the flesh is taken, those germs will be taken inside our bodies. Modern Science has shown that the flesh of pork is often diseased and that there is no method by which the presence or absence of the trichina which causes the diseases can be determined with certainty.

Our eating, our drinking, our dress, our sexual desires, all these and other matters are dealt with in the Holy Qur'an. As Hazrat Ibne Abbas says:

كُلُّ شَيْءٍ فِي الْقُرْآنِ

“Every thing is in the Holy Qur'an. (Al-Hadith)

Allah says in the Holy Qur'an:

تَبَيَّنَّا الْكُلَّ شَيْءٍ ط

“It is a complete explanations of each and every question.”

(16:89)

As far as scientific knowledge is concerned, we find that not only has the Holy Qur'an in many places commended the search for and acquisition of scientific knowledge but also that it itself contains all the higher truths of science---those that have been discovered and others not yet discovered.

As I have shown in my lecture “The Cultivation of Science by the Muslims there is not a branch of knowledge which is not indebted to the Muslims and had not been for the Muslims, Europe would never have seen its way to the Renaissance and the modern scientific era would not have dawned.

Moreover what modern science has been able to grasp is only a portion of that which is contained in the Holy Qur'an. We read in the Holy Qur'an of the Holy Prophet:

أَفْتُمِرُونَ عَلَى مَا يُرَى ۖ وَلَقَدْ رَأَوْا نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۖ
عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۖ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۚ مَا زَاغَ الْبَصَرُ وَمَا
طَغَىٰ ۖ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ۖ

“Will you then dispute with him concerning what he saw? For indeed he saw Him at a second descent near the Loti tree beyond which none can pass; near it is the Garden of Abode. Behold, the Loti tree was shrouded in mystery unspeakable; His sight never swerved not did it go wrong; for truly did he see of the Greatest signs of his Lord.”
(53:12-18)

The knowledge of the Holy Prophet is thus above the whole universe---beyond the limit of the horizon of knowledge. We do not have even a portion of the knowledge which was revealed to the Holy Prophet and which is contained in the Holy Qur'an. Allah says in the Holy Qur'an:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

“And who struggled in Our way, surely we shall guide them in Our ways.” (29:69)

Ibn Ali Arabi says that if one makes sacrifices after sacrifices, attempts after attempts, there will at last be made a hole in his heart, a hole like a needle in which there will be a light and in that light he will be able to understand the Holy Qur'an. As Allah says.

The Holy Qura'an can also help us to know Allah. There are many passages in the Holy Qur'an which tell us of the signs of God and of how we can know them. Thus it is said in the Holy Qur'an:

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝ لَا تَدْرِكُهُ الْبَصَارُ ۖ وَهُوَ يُدْرِكُ الْبَصَارَ ۚ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝ قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ۝

“Thus is God your Lord. There is no God but He; the Creator of all things; then worship ye Him and He hath power to dispose of all affairs. No vision can grasp Him, but His grasp is over all vision. He is above all comprehension, yet is acquainted with all things. Now have come from your lord, proofs to open your eyes; if any will see, it will be for the good of his own soul; if any will be blind, it will be to his own soul; if any will be blind, it will be to his own harm. (And say O Muhammad) I am not here to watch over you.” (6:102-104)

The Holy Qur'an is thus a Book of Science and a Book of Law as well as a Book of Religion. It deals with our relations with God, our relations with ourselves, our relations with our fellow men and our relations with the world.

In connection with the comprehensiveness of the Islamic

guidance I may cite an incident of my own life. Once some modern educated young men from the Usmania University of Hyderabad came to me and presented to me a number of questions and demanded that I should in each case, give the reply from the Holy Qur'an.

When I had done so, they asked me how could the Qur'an supply guidance on any issue which did not exist at the time when it was revealed? As an instance they asked me to state from the Qur'an whether it was or was not permissible for a Muslim to witness a picture at the cinema.

I told them that I had never been to a cinema and that I wanted first to know from them what it actually was. They told me how a plot is first fixed up, then a story is invented, then it is acted by the actors and the acting is filmed and shown on the screen by means of electricity. I asked them not to relate a whole story but to give an appropriate definition.

JANNATI KAUN?

After a brief discussion, we agreed on defining a cinema performance as "a play based on an invented tale", I, then, asked them whether they were ready to abide by the decision if the Holy Qur'an forbade it. They gave their definite promise. Then I read to them the following verse from the Holy Qur'an:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝

"But there are among them, those who purchase idle tales (or those who spend money on the play based on a tale) without knowledge (or meaning) to mislead men from the path of God and to hold it in ridicule; for such there will be a humiliating penalty." (31:6)

We have next to examine whether the laws laid down by the Qur'an are practical and whether those who followed them have attained success.

We find that the early Muslims did not believe only in the

revelations of the Qur'an but they lived according to the teachings of the Holy Qur'an and the example of the Prophet (Peace be with him).

The laws laid down are practical and natural. Let us take the question of fasting in high latitude for example: in countries near the North and South Poles, there are times when the sun appears for months at a time and other times when it does not appear for months. How can one fast at those times, if fasting is from sunrise to sunset? This problem has been referred to by the Holy Prophet. He said:

"Before the day of judgment there will be days of so many years and nights of so many years." The Companions asked him "How will the people fast then?" The Prophet replied "In the same way as they manage their eating and drinking."

Thus if in the higher latitudes the persons differentiate between day and night, they should fast in the day. They should pray and fast in the same way as they divide their program of life.

Has Islam brought success to those who have followed it? We find that the Arabs did attain success when they followed the teachings of the Holy Qur'an. The Muslims were the vanguards of the world in power, knowledge, science and statesmanship.

There have also been many revered and saintly persons in Islam, who have by following the teachings of the Holy Qur'an attained nearness to God. Moreover we have been assured by Allah in the Holy Qur'an itself that success will be ours in the next world if we submit to the Commands of Allah as laid down in the Holy Qur'an. As Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ

"O you who believed! Bow down: prostrate yourselves and adore your lord: and do good; that you may prosper (22:77)



LESSON NO. VI

In dealing with the subject of how to preach Islam we have dealt with the natural needs of human beings and have considered how they are supplied with the things they require. We have dealt with the subject of the existence of God and His Unity.

We next discussed what should be the Divine attributes and attributes of the Prophets and we came to certain standards by which we could examine the authenticity of anyone who claims to be God and also be certain standards by which He could examine whether a person is a true Messenger of God or not.

We also came to certain conclusions regarding the standards for determining the authenticity of what are claimed to be Divine Messages. We have surveyed the principal religions of the world and have come to the conclusion that the Holy Qur'an does satisfy the standards for acceptance as a Divine Book.

The question we have to deal with now is whether the Divine Message given in the Holy Qur'an is practical and whether the people who followed it have succeeded. Allah says in the Holy Qur'an: هُدًى لِّلْمُتَّقِينَ "it is a guide to the Muttaqin" (those who fear God and try to save themselves). (2:2)

When I was a student and was beginning to read the Tafsir of the Holy Qur'an I was puzzled by this verse of the Holy Qur'an.

I told my teacher the Holy Qur'an should be a guide for non-believers, why then did Allah say it is a guide for those who fear God and have saved themselves? My teacher tried to explain the matter to me but I was not then satisfied.

When I grew up however I realized what a foolish question I had asked. Allah says that the Holy Qur'an is a guide for the Muttaqin that is for those who have Taqwa and have saved

themselves from the dangers of the material and the immaterial world.

If a doctor has cured a patient and is asked what medicine he used to cure the patient he will tell us the prescription he used. That medicine would then be the medicine for the person who has been cured and could also be used for others having the same ailment.

So too the Holy Qur'an is a guide for those who have saved themselves and those who wish to save themselves should also take it as their guide.

Allah also says that the Holy Qur'an is a guide for those who believe in the Unseen. How can such persons believe in things which are unseen-in heaven, in hell and in the Day of Judgment.

When we are convinced of the truth of the Holy Qur'an and that it contains the Message of the Almighty Who knows everything, then surely one should believe in what Allah says. We believe in them because Allah says so in the Holy Qur'an.

We read in Islamic history of many revered persons who forsook everything and devoted themselves to Allah and in their effort to approach Him drawn themselves in His light? How did these people attain nearness to Allah? They did it through the Guidance of the Holy Qur'an.

How are these sentiments, created in human beings that they sacrifice everything for Allah. Mr. Sale in his preface to his translation of the Holy Qur'an admits that though our prophet Muhammad (Peace be upon him) could create so much love for God and for the prophet in the hearts of his disciples and his followers.

Jesus could not create such love even among his disciples. We find that whenever the named of Allah or the name of religion is brought in, people are ready to sacrifice their wealth and their

possessions. How are these sentiments created? The answer is through the Holy Qur'an:

وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ

“The Guide for those who spend out of what We have provided for them” (2:3)

Allah further says that the Holy Qur'an is a guide for those “Who believe in the Revelation sent to you and before your time.” Thus it is only through the Holy Qur'an that we can have faith in the books that have been revealed before the Holy Qur'an.

How was it possible for the drivers of camels who did not possess a high standard of life or culture to become in a few years the conquerors of the world. This in the Holy Qur'an-was their Guide. As Allah says:

وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“We send down in the Qur'an that which is a Shifa (healing for all diseases) and a mercy to those who believe. (17:82)

We are taught in the Holy Qur'an to believe in things that are unseen. How can we know and believe in things that are unseen. If we examine the nature of our knowledge we find that there are three stages of knowledge:

- (1) Knowledge which we acquire through what we learn from and through logic and reasoning (Ilmul yaqin)
- (2) Knowledge which we acquire from what we see and observe with our eyes (Ainul Yaqin)
- (3) Knowledge which we acquire through a conviction based upon truth (Haqul Yaqin).

As regards the knowledge we learn from others and from our reasoning, this depends on the truth and reliability of those from whom we learn and on the strength of our own reasoning power

respectively. The knowledge we acquire through our observation may also be wrong for sometimes our eyes deceive us and we see what does not really exist. It is therefore the knowledge based upon the conviction of truth that is the highest form of knowledge.

As far as the things that are hidden from our eyes are concerned we believe in them firstly because the Holy Qur'an tells us they exist.

We can examine the authenticity of the Holy Qur'an and the chain of reporters who have reported the original message to us and if we are convinced that the Holy Qur'an contains the Message of Allah, we believe in what it says. So we believe first through *Ilmul Yaqin*. Secondly we ourselves read the Holy Qur'an and observe that those who have followed its teachings have succeeded.

We therefore conclude that we also should follow what it teaches. This is *Ainul Yaqin*. Mostly when we go deep in the Holy Qur'an and are drawn in the ocean of that knowledge then we acquire *Haqul Yaqin* and we believe because our conviction is based on Truth.

If we examine ourselves we find that we have special senses and special instruments which we use for certain special purposes. Thus we can see through our eyes, hear through our ears and touch with our hands.

We cannot for example hear with our eyes or see with our ears. Moreover if we taste an orange we say it is sweet. But can we explain the sweetness? If we want to explain it to another person we have to tell him "Take a piece of the orange, put in your mouth and absorb its Juice. You will then realize what is sweetness." So too, if we are asked to explain the coldness of ice. We say "Take ice in your hands and when the temperature of your hand falls down to that of the ice, then you will realize

what is cold”.

So too with the unseen things. We cannot explain completely in words what is God, what is Heaven or what is Hell. God, Heaven and Hell are all immaterial things and if we wish to know what they are, we must be able to absorb, to see, hear and feel the immaterial. How can we do this? The way is given in Holy Qur'an.

We read in the Holy Qur'an:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ط قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ
الْعِلْمِ إِلَّا قَلِيلًا ۝

“They ask you concerning the soul. Say the soul is from the Command of Almighty God. It is only a little of knowledge that is communicated to you”. (17:85).

If we want to know what is soul, we have to know it through our spiritual brains. If we want to see it we have to see it with our spiritual eyes. If we want to taste it, we have to taste it with our spiritual tongue.

And if we wish to feel it, we must touch it with our spiritual hands. We ourselves our bodies and the things we see are material. When the Holy Qur'an speaks of the spiritual world, it uses material terms in order that the people may understand.

It is not possible to describe the spiritual world with material language without the use of metaphors and similes. We have talked of spiritual brains, spiritual eyes, spiritual ears and spiritual hands but the material words “brains, eyes, ears and hands” are used only to frame the analogies. We should not therefore regard them as material brains, eyes, ears and hands. Thus when we read of the description of Heaven and Hell in the Holy Qur'an we must not take the analogies used to describe them in their literal material sense.

If according to the law of progress everything is heading for

advance, there must be naturally a Zenith, beyond which there can be no point of further progress. Comfort or happiness and grief suffering are two states which a person experiences in his life; hence there must be an extreme point of both these states.

The very extreme point of pleasure or bliss is called Heaven and the extreme point of sorrow, Hell. Just as there are material media that are either conducive to happiness or instrumental in inflicting suffering in this world, so there must be some kind of media to procreate that state of bliss or generate pain and suffering in the world.

A metaphorical word-picture of the former has been sketched to portray Heaven and the tremendously appalling and dreadful portrait of torments have been drawn to symbolise Hell. But we must not take them as literal descriptions. The Holy Qur'an says of Heaven:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً مِّمَّا كَانُوا يَعْمَلُونَ ۝

“Now no person knows what delights of the eye are kept hidden in reserve for them---as a reward for all good deeds.” (32:17)

How then can one know what the spiritual world, what for example, Heaven is. The Holy Qur'an says:

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَٱلْأَرْضِ وَٱخْتِلَافِ ٱلَّيْلِ وَٱلنَّهَارِ لَآيٰتٍ لِّأُولِى ٱلْأَلْبَآبِ ۚ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ السَّمٰوٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ۝

“Verily in the creation of the Heavens and the earth in the alteration of the night and the day are signs for persons to understanding who remember God standing sitting and reclining on their sides and ponder over the creation of the heavens and the earth and say “O our Lord! You have not created all this in vain. Glory be to Thee! Preserve us

from the doom of Fire.” (3:190-191)

As far as Almighty is concerned, He Is immaterial. God is Close to us but we cannot hear or touch Him. We have said God is Close to us, meaning that there is no distance between God and us.

The distance between two points can be measured and distance can also be calculated, as in the case of distance of time. God is beyond and above space and time so how can He be away from us. There cannot therefore be any distance of time or place between a person and God. But we do find that God is away from us or rather that we are away from God.

نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

Allah says in the Holy Qur'an: "We are Nearer to you than your jugular vein." (50:16)

A few days ago when I was going to my bathroom to take Wudu. I put my watch in my shirt pocket. After I finished my Wudu, I was looking for my watch having forgotten that I had put it in my coat pocket. The watch was not far away from me. But I did not find the watch because I had forgotten it. So, if we forget God, God will be away from us. And it is by the remembrance of Allah that we will bring Him near.

Our Holy Prophet taught us to know God and he said:

تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ.

"Imbue yourselves with the Divine attributes." (Al-Hadith)

We are taught by our teachers for example to say "Ya Latif Ya Latif" over and over again. Why do we do this? In doing it we are reciting one of the attributes of God, so that this attribute of "Lutf" (Kindness) can be realized within us. When the attribute of kindness that is within us is given light through the realization of God's attribute of kindness and it is reflected from us, then only can we realize what Kindness is, in the Hadith Qudsi we

read that Allah said:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي.

“I am in assurance with the idea which My servant has of Me.”
(Al-Hadith of Qudsi)

How then can one understand spiritual things? How can we acquire the spiritual force? Just as we get our material force from training and exercise, so too the way to acquire spiritual force is by spiritual exercise.

Allah says in the Holy Qur'an:

أَلَا يَذْكُرُ اللَّهُ تَطَهَّرِ الْقُلُوبُ ۝

(1) “Surely with the remembrance of Allah your hearts are satisfied.” (13:28)

ذَلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ
إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝ أُولَٰئِكَ عَلَىٰ هُدًى
مِّن رَّبِّهِمْ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ
ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝ خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَ عَلَىٰ
سَمْعِهِمْ ط وَ عَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

(2) This is the Book, in it is guidance sure without doubt to those who fear God, who believe in the unseen and are steadfast in prayer and spend out of what We have provided for them. And who believe in the Revelation sent to you and before your time and in their hearts have the assurance of the Hereafter. They are on the right path, guided by their Lord and they shall prosper. As to those who reject faith, it is all the same to them whether you warn them or do not warn them; they will not believe. God has set a seal on their hearts and on their hearing and on their eyes is a veil. Great is the penalty they incur.” (2:2-7)

Together with our Belief in God and in the Messengers of God and in the Books revealed by God, we are asked to believe in the Malaika (Angels). We find that every religion speaks of spiritual beings. Some religions have even raised to the statue of divinities. But this is wrong. There is only One God Who created all and the angels too are His Creation. The Angels are the spiritual beings who execute.

His Commands and through Him His Commands operate. As they are spiritual beings, they have no physical form but they are in a capacity to take any form they like. As far as their duties are concerned, they have different duties. There is a group whose work is nothing but to remember God and to praise God. There are some who work as the Executors of the Commands of God in the natural phenomena. Allah says in the Holy Qur'an:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ۝

“When Allah intends to do anything He says Be and it is.”

(36:82)

Fire is a natural phenomenon and works under the command of Allah. How does it work? Through the Commands of Allah which has a spiritual reflection which we call the soul or spirit.

This fire works through an angel specially deputed to execute the Commands of Allah with regard to fire and so too there are angels deputed to water and other natural phenomena to execute the Commands of Allah.

There are also certain revered Angels, who are to God in the spiritual world what the Prophets are in the material world. Among these spiritual messengers we find the Angel Jibrail, who was sent to convey the spiritual messages to our Prophet.

Jibrail has been wrongly considered to be a Divine being by Christians and the Christians include the Holy Ghost as one of the Trinity. There are also angels deputed for special works like

Mikail and Israfil. Why do we believe in the Angels? We do so because they are mentioned in the Holy Qur'an.

If through our examination we are convinced that our Prophet Muhammad (Peace be upon him) is a truthful man and that the Holy Qur'an contains the authentic Commands of Allah, then surely we must believe what is said in the Holy Qur'an.

They were born with an instinct to assimilate His teachings and to impart them to others. These are the individuals who are connecting links between the Creator and His creatures.

They receive messages from Him and transmit them to the world. They are here not to propose the theories, but to present models of motion. This Holy band of men is technically known in the language of religion as Prophet of Messengers.

"TO HEAR IMMATERIAL MESSAGES FROM AN IMMATERIAL SOURCE AND KNOW OF UNSEEN THINGS THROUGH UNSEEN WAYS."

These phrases have some meaning on the face of them. But what is the reality behind these worlds? How can one hear immaterial voice? How can invisible things be seen?

These things could be explained experimentally only if one had immaterial objects to work upon or one had an immaterial specimen before him. But by the inherent nature of the situation we cannot find another specimen or replica of God.

God is Unique and does not admit of comparison. Then how can one illustrate or explain it when the material necessary for the explanation or comparison is not available and when it is impossible to reduce a material phenomenon to an immaterial one.

Similarly unseen or invisible things cannot be transformed to visible phenomena or demonstration. Then how can one explain or interpret the process by which invisible things can be seen?

In short, no comparison can be given, nor a model produced, take for instance, a poet who sits in his rhapsody. Suddenly a flow of rhythmic verses flows from his brain. How does it come? Where did it come from? Come it did but it is impossible to put into words the process itself.

A philosopher is contemplating or revolving in his mind different theories. Ultimately he lands upon something so novel and unprecedented that he had never imagined or thought possible.

A chemist is busy in preparing various compounds in his laboratory. Without the least expectation, something new bursts upon his mind; he tries it and discovers a new formula. Where did it come from? How did it come?

Perhaps the question: Where did it come from, may be feasibly answered by saying that it came from his intelligence or wisdom which he carries in his head, the best part of his body. But the question, how did it come from, remains answered altogether.

When we cannot explain the process by which things come out from our own brains, how can we possibly explain and interpret the nature of the process by which message reach our brains, then, travel to the tongue and ultimately take the form of words spoken, in the finite and limited vocabulary of human speech?

In this connection, the reproduction of song and speech by medium of gramophones is worthy of examination. The gramophone itself consist of a motor revolving a plate upon which the record is placed and as the record revolves, a needle resting upon the corrugated surface transmits the varied vibrations from the record to a sound box which carrying the sound to an amplifying chamber makes the recorded sound audible.

The record is an intricate affair and to the naked eye and still more so through the medium of a microscope, it can be seen that

the surface is a mass of lines and small dots, some more pronounced than others.

The variation in intensity of the markings is due to the variation in the sound waves which were made to bear upon the recording apparatus when the record was in the course of instruction and so we have our record.

But even the foregoing description fails to explain how the song so beautiful sung, the tone so exquisitely rendered in the past and often the distant past, can be so accurately reproduced in every word and note at the moment we set our gramophone going and place the needle upon that mysterious revolving disc.

The voice imprisoned is let loose the wonderful music enthralls and we sit enraptured. Yes, today, thousands of gramophones are sold but how many of the listeners can throw sufficient light on the real nature of the process by which the machine works.

Leave aside the lament, even the manufacturers of the records and the gramophones will merely reply to you, if questioned "O, there is certain process which we follow which gives us these results." Nevertheless after looking at the structure of the gramophone seeing the form and the shape of the record, and hearing the voice we find it to be the same that was at some time in some way, impregnated in the record.

Let us now examine the latest invention of the cinemas; the talkies apparatus. We find that not only are the movements and the actions of the actors reflected on the screen, but the utterances of the actors are also synchronized, and are made clearly audible to us.

Where the movements of the actors are imprinted on the films the sound waves of their speech are also, simultaneously, made to impress themselves on them and no sooner are the films

mounted on the machine, and the electric rays cast on them, than the moving pictures of the actors are projected on the screen, and the colloquy of the actors broadcasted concurrently, the contact of the rays with the sound impression on the films performing the function of the impact of the needles of the gramophones.

You have, doubtless, seen the talkies cinemas, your eyes have witnessed the reflections of the scenes and noting on the screens, your ears have listened to the voices of the actors, and we have now described to you the operations in popular language, but have these enabled you to understand perfectly the scientific process that makes the phenomenon possible.

The reflections of the pictures might be intelligible to you from your common experience of seeing yourselves in the mirror but do you comprehend the manipulation of precise representations of the movements and the concurrent reproduction of the exact utterances of the performers.

Now, let us set aside the layman like ourselves, even those who are adept in this science and practice it daily in their vocations, may, even the inventor himself, would find it impossible to render the series of measures, the *modus operandi*!, and the scientific process, intelligible to us through the medium of language, when we are not conversant with the science.

Before dealing with the question of Qiyamat and Yaum al-Akhir we must understand the ideology of Islam regarding the creation of the Universe. When we reflect this matter, a number of questions come to our mind.

We ask ourselves for example:

Why was the world created?

How did it come into existence?

We have convinced ourselves that there is an Almighty Being

Who created the whole Universe, but why did He create it and how did it come into existence.

Our Prophet (Peace be upon him) said:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ ط

“One who understand himself and realize his own attributes will know God too.” (Al-Hadith)

Thus according to our Prophet (Peace be upon him) if we wish to understand God and His attributes we must look to our own attributes. Why is this so? What is the position of man in the Universe and how can we understand God by looking to our own attributes. Allah says in the Holy Qur'an:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ ۖ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ط

“Thy Lord said to the angels, I will create a Khalifa (vicegerent) on earth.” (2:30)

A “Khalifa” is one who takes the place of the master after him---one who possesses the reflections of the attributes of the master. Thus the attributes of God are reflected in man, His Khalifa, on earth. And when the attributes of God are reflected in us, we should see into ourselves so that by understanding the reflection of the attributes of God we can understand the attributes of God and we can understand Him. Thus Allah says:

وَفِي الْأَرْضِ آيٰتٌ لِّلْمُؤْمِنِيْنَ ۚ وَفِيْٓ أَنفُسِكُمْ أَفَلَا تُبْصِرُوْنَ ۝

“These signs of the Almighty God are in the whole universe and also in your own selves. Will you not realize them?” (51:20-21)

So if we want to know Almighty God we must look to ourselves. We find that the attributes of an artist are to be found in the art he creates.

Thus the attributes of a carpenter---the capacity to do the work of a carpenter are to be found---in the tables and chairs he makes. So too the Attributes of the Almighty God can be found

in His Creation, in the Sun, the Moon, the Stars and on the Earth. As an Arab poet writes:

“There are signs in each and everything that denotes that there is an Artist Who created them.”

If we look into the universe we find some of the attributes of the Almighty. We see the water flowing in rivers, vegetables growing in the fields and pearls shining in shells. These attributes are to found in ourselves. If we want to look for the attribute of the flowing of water, we can see it in the flowing of blood in our veins; if we want to look for the attribute of the growing of vegetables we can find it in the growing of our hair; and if we want to look for the attribute of pearls shining in shells we can find it in the shining of our eyes in their shells. Every attribute of the Almighty is within us and that is why Allah says:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ

“I will create a Khalifa on earth.” (2:30)

The whole universe is a reflection of the Almighty and the same reflection is in ourselves. If we take the seed of a tree, we cannot see anything but a seed. But we know that there are branches, leaves and fruits in that seed, and if we can find a microscope which can show them to us, we can see the branches leaves and fruits in the seed. So too man is the seed of the whole universe.

If therefore, we want to get an answer to the question why the whole world as created, we have to look at our own selves.

Every human being in this world has got a natural instinct that he desires that someone should see and appreciate an art which he creates. An artist for example, desires that someone should see his art and appreciate it. So too a singer feels that someone should hear his song and appreciate it and an orator feels that someone should hear him and appreciate his oratory. This attribute of human beings is really a reflection of the attribute of

the Almighty.

Whatever attributes the Almighty has, He desired that there would be some capable person who can appreciate each and every one of them. In the Hadith Al-Qudsi it is reported that Allah said:

كُنْتُ كَنْزًا مَخْفِيًّا فَاحْبَبْتُ أَنْ أَعْرَفَ فَخَلَقْتُ الْخَلْقَ ط

“I was just like a hidden treasury. I had a desire that I may be known so I created the whole universe.” (Al-Hadith al-Qudsi)



JANNATI KAUN?

LESSON NO. VII

When we realize that the Universe was created by Someone All-Powerfull All-knowing, we are in a position too to resolve the other questions that come to our mind. If Allah created us all why are some men made poor and other men rich? Why does not Allah compel us all to be good?

Why does He allow evil to exist in this world? If an artist makes a plan or a picture and places certain objects in certain places for example if he places the bathroom of a house at one place and not at another and we ask why he did so, his answer surely would be that it is not placed because the artist knows what the requirements are and has done it to satisfy those requirements.

If we still know why he did so, we have to be with him and understand what is in his mind. Moreover, if we want to know why an architect designs in a certain way, we have to learn to be an architect ourselves. The artist knows why he does a certain thing and not some other.

So, if Allah allows something which has been given the faculty of choosing to choose a certain thing and not another. He knows why He allowed it to do so. If a goldsmith wants to purify gold, he will burn it in a fire. If we ask him why he should burn and hurt the gold, he will say he knows that is the way to purify.

So too doctors sometimes add poison in their medicines. If we want to understand why they do so we must ourselves learn to be doctors.

To us it may appear that some things are foolish but they are not so in the eyes of the artist who did it. If we believe that Allah is full of wisdom and knows all things, we must also believe that He has a purpose for everything He does. So Allah says:

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي
الْأَلْبَابِ ۚ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ
يَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا
سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ۝

(1) Verily in the creation of the Heavens and the Earth and in the alternation of the night and day are signs for men of understanding who remember God standing, sitting and reclining on their sides and ponder over the creation of the heavens and the earth and say "O our Lord! You have not created all this in vain. Glory be to Thee! Preserve us from the doom of fire. (3:190,191)

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعِبَسٍ ۝

(2) "Not for ideal sport did We create the heavens and the earth and all that is between." (21:16)

JANNATI KAUN?

Everything is created for a purpose. Everything is created with wisdom. As Allah says:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝

"Do you think that We have created you without any purpose and for nothing and that you will not return to us." (23:115)

Even in this world one finds that a person who has wisdom does not create anything for nothing. How then is it possible for Allah to create the Universe--- the Heavens, the Earth and human beings---for no purpose. Why then did God create us? Allah says:

We have created this whole Universe for you and you were created for Us.

In the Hadith al-Qudsi as we have seen it is reported that Allah said:

كُنْتُ كَنْزًا مَخْفِيًّا فَاحْبَبْتُ أَنْ أَعْرِفَ فَخَلَقْتُ الْخَلْقَ ط

“I was a hidden treasury. I wished Myself and My attributes to be known and understood. So, I created the Universe.”

And in the Holy Qur'an Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

“We have not created Jinns and men but to worship Me.”

(51:56)

So then the purpose of our creation is that we should know and worship God.

We can only worship God if we know Him.

When I was in Ceylon I had a disciple Mr. Sorja, who is now deceased. He once asked me how Allah could create the universe without any matter. Allah says in the Holy Qur'an:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ۝

“For Him is this only that whenever He intends anything, then He say to it, ‘Be’ and it becomes at once.” (36:82)

كَانَ اللَّهُ وَلَمْ يَكُنْ قَبْلَهُ شَيْءٌ غَيْرُهُ ۝

“There was nothing before God.” (Al-Hadith)

How he asked me, did God I create universe from nothing. I asked him if he had ever been to the Taj Mahal hotel in Bombay. He said yes.

I asked him whether he could remember it, how big was the building and how spacious were the rooms. He said yes. Then I asked him whether he had been to the Jama Masjid in Delhi and whether he could remember its magnificent beauty. He said yes.

In the same way, I asked him whether he could remember other buildings and sites that he had seen. Then I asked him “When I asked you about the Taj Mahal Hotel did you not have the hotel in your brain and did you not see every detail of it.”

He said yes. “Then when I asked you about the Jama Masjid did

you not divert your attention from the Taj Hotel?" He said Yes. "Was the Taj Mahal Hotel not destroyed in your brain." He said yes. After I had put similar questions about other buildings, I asked him "How did you build all these buildings. How many tons of cement, how many pieces of stones did you use?" He had to reply that he had built them in his brain. As long as he thought of them, they were there. When he forgot them, they were not there. So the Holy Qur'an says:

وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَيَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ ۝

"It is Who created the Heavens and the earth in true proportions.

The day He said "Be" and Behold it is." (6:73)

Space and time exists only as far as our knowledge of material things are concerned. Allah is above time and space. Allah says:

اِنَّا كُلَّ شَيْءٍ خَلَقْنٰهُ بِقَدَرٍ ۝

"Undoubtedly, we created everything according to an estimate." (54:49)

It exists so long as He wants it. It vanishes if He does not want it.

We come therefore to the conclusion that there must be a Yaum al-Akhir.

God was, God is and God will be. All these things are nothing but a reflection of the Almighty God.

Scientists may ask how the mountains, oceans, sun, moon and stars can disappear? If one studies science one will know that all the bodies in the heavens and the earth, the mountains, the oceans, the sun, the stars and the planets have energy in themselves.

We have seen that all matter consists of vibrations of electrons and protons and therefore matter reduces itself to energy of one kind or another. We find too that the sun, the planets, the earth

and the moon are all kept in their places by magnetic force, which is also a form of energy. The energy or power of attraction.

We find for example, that the sun attracts the earth and the earth attracts the sun and similarly with the other planets. As long as there is the magnetic force and so long as this energy is to the whole system will function smoothly. Let us find out then whether this energy or magnetic force is increasing or decreasing.

The answer of the scientists is that research has shown that the energy in the universe is in fact decreasing. In every hour, every minute, every second, the energy is being expended and wasted.

The process of reduction is of course slow but it is going on and there will come a time when all the energy will be used up and gone--- and then all matter will also disappear and all the planetary systems will destroy themselves.

If we consider the matter from the point of view of philosophy, we find that philosophers have come to the conclusion that the world is changing every day.

This proposition was held by the Greek philosophers and has been accepted by all the philosophers. We find also that every thing which is changing will one day somehow or other come to its end and will disappear. Thus we have our two premises:

“The world is changing and “Everything that is changing is to disappear” and we reach our conclusion “therefore the world also is to disappear.”

Thus our reasoning based on common sense shows that all creation will one day disappear. The scientists say that when the energy on which matter exists is used up all will disappear the philosophers also say that all will disappear.

And finally all religions and more especially the teachings

revealed to our Prophet (Peace be with him) and contained in the Holy Qur'an also teaches us that there will come a last day---the Yaum al-Akhir. So we are bound to believe in the Last Day.

How will the Last Day come? We can only know of this---the little that we know---from what Allah tells us in the Holy Qur'an. The world will end when Allah commands it, just as it was created when Allah Commanded it. We have seen that the Commands of Allah are executed through the Angels and we find that one of His favourite Angels has been deputed for this purpose and that his name is Israfil.

In the Hadith, Our Prophet (Peace be upon him) says that Israfil is awaiting the Commands of the Almighty. When he gets the Commands he will take the bugle in his hand and blow it.

At first people will hear lovely music and people will come out of their houses and out of their villages. Then the music will become harsher and harsher and then all the world and its natural phenomenon will be destroyed.

The events of that Last Day have been described in the Holy Qur'an. We must not of course take the description literally.

The whole picture is painted in graphic poetical images to indicate that which cannot be adequately described in words, and that which our human faculties with their present limited powers are not ready to comprehend.

فَإِذَا النُّجُومُ طُمِسَتْ وَإِذَا السَّمَاءُ فُرِجَتْ وَإِذَا الْجِبَالُ نُسِفَتْ ۝ وَإِذَا الرُّسُلُ
أَقْتَتَتْ ۝ لِأَيِّ يَوْمٍ أُجِّلَتْ ۝ لِيَوْمِ الْفُصْلِ ۝

(1) "Then when the stars become dim; when the heaven is cleft as under, when the mountains are scattered to winds as dust and when the Apostles are all appointed a time to collect for what day are these portents deferred." (77:8-13)

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۝ وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً

وَاحِدَةً ۝ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝

(2) "Then when One Blast is sounded on the Trumpet and the earth is moved and its mountains and they are crushed to powder at one stroke---on that day shall the Great Event come to pass. And the sky will be rent asunder for it will on that Day be flimsy." (69:13-16)

إِذَا رُجَّتِ الْأَرْضُ رَجًا ۖ وَبُسَّتِ الْجِبَالُ بَسًّا ۝

(3) "When the earth shall be shaken to its depths and the mountains shall be crumbled becoming the dust scattered abroad." (56:4-5)

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝ تَتْبَعُهَا الرَّادِفَةُ ۝ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝
أَبْصَارُهَا خَاشِعَةٌ ۝

(4) "One day everything that can be in commotion will be in violet commotion followed by off repeated commotions. Hearts that day will be in agitation. Cast down will their owners' eyes." (75:6-9)

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى
النَّاسَ سُكَرَى ۖ وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝

(5) "The day when you will see women who are giving milk to their children given up their children; when the people will appear to be intoxicated when they are not intoxicated. That is the punishment of the Almighty Allah." (22:2)

يَوْمَ هُمْ بَارِزُونَ ۖ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ

(6) "The Day whereon, they will all come forth; not a single thing concerning them is hidden from God. With Who, shall lie the power supreme on this day? With God, the One, the Almighty." (40:16)

Our Prophet (Peace be upon him) says that when the Last Day comes and there will be nothing, Allah will say, "For whom is the victory now? Allah will say, "God was and God is."

After the Last Day there will come another World---the World of Qiyamat, the Day of Resurrection, which we will deal with in our next lesson.

We have in our last lesson dealt with Yaum al-Akhir- the "Last Day"--- and the destruction of the whole universe. We have dealt with the subject through common sense, scientific research, philosophy and lastly through the Holy Qur'an.

As far as the non-material and metaphysical things are concerned we have not means of grasping them by experiment and reasoning.

We can only know of them through the revelations from the Almighty. Allah the Creator of the Universe, knows everything and has conveyed His Message through His Messengers and it is through these messages that we have come to know of things that are Ghaib (unseen).

The Holy Qur'an speaks of Qiyamat and other religions too have spoken of the rebirth or the second advent of the Universe.

We can know of this second advent only through the divine revelations, as there is no physical source from which we can do so. We have to accept the fact that the divine revelations do speak of a second advent. The question we have to consider is whether it is possible, the non-Muslims in the time of the Prophet brought the objection to the Prophet (Peace be upon him) and said, "How is it possible when we are dead and destroyed, when the whole universe is destroyed, how is it possible for us all to be created again." The Prophet said "If God Almighty created you from nothing is it difficult for Him to create you again?"

There was a time when human beings did not exist, if we believe that we were created by God, then we should believe that He can create us again. If we have doubts about our creation, then only

we can have doubts about the second advents. As Allah says:

مِنْهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ۝

“We have created you from this Earth and We will return you to this Earth, and from the same We shall bring you forth the second times.” (20:55)



JANNATI KAUN?

LESSON NO. VIII

Let us see what the philosophers say as to the possibility of the second advent. The philosophers define possibility thus:

Whenever we can conceive there can be no doubt of its possibility." If we can conceive of our own birth, then surely we can conceive of our rebirth too.

Whether the second advent will happen or not, we cannot know through philosophy, for we cannot know of the future. As far as our experience of the past is concerned, we find that we came from nothing and so we can come out of nothing again.

When we look at the point of view of Science, we find that science has not been able to tell us how we came to this world.

The Scientist cannot say what is life and where life is to be found. All they have been able to say is that there is something in the brain which gives us life but what is this something? If we find that the scientists cannot tell us about life how can they tell us about the rebirth.

This Self of ours is comprised of the physical body and the soul. There is a separation of the body and the soul to a certain extent in our sleep. There is a greater separation between them when we are dead. But even then the separation is not complete. There still remains a connection between the soul and the body and it is possible for them to come together again.

What is our human body? What is matter? It is not possible to define matter at the present stage of scientific progress. For what matter really is, is a conundrum that has not been solved in spite of the attempts made by the best human brains.

Far from succeeding in analyzing it chemically, the greatest scientists have not even been able to picture its reality. The

culminating point of scientific research up to date is the establishment of the theory of Protons and Electrons, according to which the wave radiations of these are the basis of the universe and every physical body in its solid form is the result of these very radiations.

This what the magazine "The World of Wonder" says about matter "Matter seems very solid, but men of science tell us that if all the spaces of the atoms that make up our bodies were done away with and the nucleus and electrons of the atoms were concentrated into a mass, the whole matter of a grown men's body would be so small that it could not be seen with the naked eye. "The human body is therefore nothing but the vibrations of electrons and protons. When we die the atoms are scattered. These atoms are as we have seen composed of electrons and protons that is a mass of electrical vibrations.

If one covers the end of a stick, with cloth and if after immersing that end in petrol, one lights the cloth and holds the other end of the stick and revolves it round and round, what we will see will be a circle of light. But is it really a circle?

The answer is no but it looks like a circle because of the speed with which it is moved. So too the electrical vibrations which we find in the atom are really the reflection of the attribute of light in the Universe. As Allah says:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ط مَثَلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ ط
الْمِصْبَاحُ فِي زُجَاجَةٍ ط الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ
مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ
نَارٌ ط نُورٌ عَلَى نُورٍ ط يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ط وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ ط وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

"God is the light of the Heavens and the earth. The parable of His Light is as if there were a niche and within it a lamp; the lamp enclosed in glass; the glass as it were a brilliant

star; lit from a blessed Tree, an olive, neither of the East nor of the West whose oil is well-nigh luminous though fire scarce touched it: Light upon light! God doth guide whom he will to His Light: God doth set forth Parables for men: and God knoweth all things.” (24:35)

Thus we find that the physical body is a reflection of the Light of the Almighty. The Soul is the reflection of the Command of the Almighty placed in the reflection of His Light in the human body. Death is the separation of the body and the Soul. The soul which is separated is with God and surely He can return it. As Allah says:

“When the whole universe is finished Allah create the whole universe again. All who were hereby before will be there again at one and the same time.”

If we are convinced of the truth of the divine revelations in the Holy Qur'an, we must believe in the Qiyamat. We have seen also that is possible and so we conclude that there will be a Qiyamat.

There are some who ask “Why will God create us all again?” To such people Allah says:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ط

“Don't they pay attention to the Holy Qur'an.” (4:82)

“We have seen that Allah created us in order that we may know Him” (51:56) The purpose of creation is to know God. We have to ask ourselves whether this purpose has been fulfilled or not. We have all been given choice and we have been enjoined to know God. From our childhood too we have any inclination to know God. The question to be asked therefore is whether we have performed our duty to know God. If we have performed this duty, then a chapter will open for us in the next world. If we have not performed our duty, then too a chapter will open for us in the next world.

We find that if we violate the natural laws we will suffer. So too if we violate the divine laws we should suffer too? Legal philosophers have come to regard the purpose of punishment as one of reforming the wrongdoer.

So too, we will be punished for our violation of the divine laws so that we may be reformed? Some of the Muslims may well ask why is it that the persons who commit sins are allowed to be successful in this world. Why for example are the non-Muslims so prosperous and successful?

In the old Greek theory of medicine, we read that if one who is perspiring goes out to the cold air, he is liable to catch cold. Some persons get an attack of cold and catarrh and influenza, they suffer for a while but then are cured. Other persons appear to get only an irritation of the Throat.

But the poisonous waters in their noses will go down to the lungs and ultimately will cause tuberculosis in them. So, too if two persons commit breaches of the divine laws, only one may be punished in this world; but the punishment for the other will come in a worse form in the next world. If one of us sees two boys, one his son, the other not his son, committing some mischief he will call his son and punish him in order to correct him. But he will let the other one go, as he has nothing to do with him.

Why do we Muslims say that we are the favoured nation of God? Why do the Muslims expect to be in Heaven? The answer is because we are related to the Prophet as we are his followers. The Prophet in turn is related to Allah because he is the Messenger of Allah. Thus it is that we Muslims are very often punished for our actions in this world. Allah says in the Holy Qur'an:

“Are these two alike?

أَفَمَنْ وَعَدْنَاهُ وَعْداً حَسَناً فَهُوَ لَا يَفِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ

الْقِيَمَةُ مِنَ الْمُحْضَرِّينَ ٥

One of whom We have made a goodly promise and who is going to reach its fulfillment and one to whom We have given the good things of this life but who on the Day of Judgment is to be among those brought up for punishment. (28:61)

Allah says on the one hand:

We let out the rope of the non-believers and we have beautified the worldly life for them.

And on the other:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَ
الشَّمْرِ طَوْبِ الْصَّابِرِينَ ٥ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ
إِنَّا إِلَيْهِ رَاجِعُونَ ٥

“We shall indeed try you by fear and hunger, by scarcity of worldly goods, of men and of the fruits of your labours. But give the good tidings to those who are steadfast who say, whenever a calamity befalls them “It is God we belong and it is to Him that we have to return.” (2:153-156)

This was the position that Imam Husain, the Grandson of the Prophet found himself in a Karbala. He was beset with one thousand and one odds, was away from his home, was surrounded by innumerable barbarous hosts, and along with all his relations and companions was without food and water for three previous days and nights but his courage did not fail him. On the one hand he had to face Yazid who had asked him to bow down to him--- Yazid who did not fear God and had committed many Sins. On the other hand was the remembrance of God. Husain willingly sacrificed his brothers' nephews' cousins' young sons' even a child's life who was a mere infant of six months and that of other relations, friends and companions for God's sake. This is the living miracle of the teachings of Islam.

Allah says in the Holy Qur'an:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبَّ
إِلَيْكُمْ مِّنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٥

“Say! If it be that your fathers, your sons, your brothers, your mates or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight--- are dearer to you than God or His Prophet or the striving in His Cause--- then wait until God brings about His decision; and God guides not the rebellious.” (9:24)

If the sufferings of the persons who break the Divine law are sufficient for his correction in this world, then he will be freed. If not, the punishment will go on if not in this world, then as soon as he dies.

The Holy Prophet (Peace be upon him) says:

“After a person is dead and buried two angels will come to him and ask him--- both his body and his souls—Who is your Lord? If he is a true Muslim he will answer “Allah is my Lord”. Then the Angels will ask “What is your religion? If he is a true Muslim he will answer “My religion is Islam” Then the Holy prophet will appear and the angel will ask him “Do you recognize this man?” If he is a true Muslim, he will answer “That is the Holy Prophet.”

We read too that those who will not be able to reply will have a scenery of heaven shown to them. They will be told that if they could have replied, they would have been allowed to go to heaven but as they could not reply they will have to be purified in Hell. The sinner who had faith but had committed some sins

will have to undergo some sufferings in hell.

His soul will undergo the sufferings but the body also will realize it, just as in dreams our bodies realize what is happening to the soul. Sometimes in this world we experience sensations although we are far away from the cause of the sensations.

Once I was reciting the Khutba in a town of India. When I had reached near the end of the second Khutba, I felt a shock in my heart. I could not hold myself but I finished the Khutba quickly and then asked someone else to lead the prayers.

Later I heard that at the very moment when I experienced the shock my daughter had died at her home about a thousand miles from where I was. I felt the shock because her body had a connection with me and she had been in my body for a long time.

So too the punishment that goes on in the spiritual world will be realized by the body. The punishment is given to purify the person and when he is purified, he will be ready to get to Heaven.

When the whole world is destroyed and finished, Allah says there will be a second advent, when there will be a resurrection not only of men but of angels, Jinns, beasts, birds, and everything that existed in the universe.

Allah says:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ
مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ط
وَنُقَرِّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلِّغُوا
أَشَدَّكُمْ وَمِنْكُمْ مَّن يُتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ
مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ
اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَّهِيْجٍ ۝ ذٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ

يُحْيِي الْمَوْتَى وَآتَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۚ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ
اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ۝

“O mankind! If you have a doubt about the resurrection consider that We created you out of dust , then out of sperm, then out of a leach- like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest Our power to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then foster you that you may reach your age of full strength; and some of you are called to die and some are sent back to the feeblest old age so that they know nothing after having know much.

And further thou see the earth barren and lifeless, but when We pour down rain on it, it is stirred to life it swells and it puts forth every kind of beautiful growth in pairs. This is so because God is the Reality; it is He Who gives life to the dead and it is He Who has Power over all things. And verily the Hour will come. There can be no doubt about it or about the fact that God will raise up all who are in the graves. (22:5-7)

We read that the first to rise from his grave will be the Prophet Muhammad (Peace be upon Him) and then the other Prophets and pious men will follow him, and then all other men---and the whole universe will be there. Allah will open the doors for people to appear before Him. As Allah says:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَاءَ اللّٰهُ ۖ
ثُمَّ نُفِخَ فِيْهِ اٰخَرٰى فَاِذَا هُمْ قِيٰٰمٌ يَنْظُرُوْنَ ۝ وَاَشْرَقَتِ الْاَرْضُ بِنُورٍ
رَّيِّهَا وَوُضِعَ الْكِتٰبُ وَجِئَیْۤا بِالنَّبِیِّیْنَ وَالشَّهَدَآءِ وَقُضِیَ بَیْنَهُم بِالْحَقِّ وَهُمْ
لَا يُظْلَمُوْنَ ۝ وَوُفِّیْتَ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ اَعْلَمُ بِمَا یَفْعَلُوْنَ ۝

(a) “The Trumpet will just be sounded, when all that are in the heavens and on earth will swoon and lose all consciousness

except such as it will please God to exempt.

Then will a second one be sounded when behold they will be standing and looking on! And the earth will shine with the glory of its Lord; the Record of Deeds will be placed open; the Prophets and the witnesses will be brought forward; and just decision pronounced between them and they will not be wronged in the least.

And to every soul will be paid the fruit of its deeds; and God knoweth best all that they do.” (39:68-70)

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ۚ قَالُوا يَٰوَيْلَنَا
مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۚ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ۚ إِنَّ
كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ۚ

(b) “The trumpet shall be sounded when behold! From the graves men will rush forth to their Lord! They will say “Ah! Woe to us! Who hath raised us up from our beds of repose?” A voice will say: “This is what God, Most Gracious, had pronounced and true was the word of the Apostles. It will be no more than a single blast, when lo! They will all be brought before Us.” (36:51-53)

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۚ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۚ

(c) “The day that the Trumpet shall be sounded and you shall come forth in crowds; and the heavens shall be opened as if there were doors.” (78:18-19)

(d) The earth will be red-white plain without trees, plants, mountain and rivers. The Sun will shine just above the head from a little distance.

Then the day of account comes when Allah will examine all of us. Allah will also find out whether we have been purified by punishment or not.

On the judgment Day angels will come down from heaven with

huge and gigantic figures. They will take hold of forelocks of the guilty and take them to the place of trial before the Lord. Before questions are put the beam of the Throne will shine forth as the Qur'an says:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا ط

“And the Earth will shine with the Glory of its Lord.” (39:69)

At the time everybody will understand that the Almighty has arrived there for taking account of their deeds.

يَوْمَ يَقُومُ الرُّوحُ وَالْبَلِيكَةُ صَفًّا ط

“The Angels will stand in rows.” (78:38)

The Almighty will then ask the Apostles:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ط قَالُوا لَا عِلْمَ لَنَا بِإِنَّكَ أَنْتَ
عَلَّامُ الْغُيُوبِ ط

“What was the response you received from men to your teaching?” They will say “We have no knowledge: it is Thou knoweth in full all that is hidden.” (5:109)

Prophet Noah will be called and asked “Do you convey My message?” “Yes” he will reply. He will ask his people “Did he convey to you?” They will reply “Warner did not certainly come to us.” Then Jesus will be asked “Oh Jesus son of Mary did you say unto men ‘Worship me and my mother in derogation of God’ “He will say “Glory to Thee! Never could I say when I had no right to say.

Had I said such a thing, Thou could indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden. Never said I to them aught except what Thou didst command me to say, to wit “Worship God, my Lord and your Lord”. And I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them and Thou art a

Witness to all things.

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

“If thou dost punish them, they are Thy servants. If Thou dost forgive them, Thou art the Exalted the Wise.” (5:118)

Thus every Prophet will be called individually as to his deeds. Then God will say to the angel Jibrail: O Jibrail bring the fire to Me.” Jibrail will at once obey the command. The Allah will ask “O fire! say Who is the Creator?” Where upon everybody will become almost dead with fear and they will all kneel down before their Lord. It is to this that the Qur’an says:

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا

“And you will see every sect bowing the knee. Every sect will be called to its record. (45:28)

The transgressors and the oppressors will raise loud cries and shrieks and everybody amongst the truthfully will say “Allah, Allah”. When they will remain in that state, the fire will spread out its heat for the second time and the people will be filled with renewed fear and awe. At the third time the people will fall flat upon their faces.

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ۖ يُبْصَرُونَ لَهُمْ ۝ يَوَدُّ الْفَاجِرُ لَوْ يُفْتَدِي مِنْ عَذَابٍ
يَوْمَئِذٍ بِبَنِيهِ ۖ وَصَاحِبَتِهِ وَأَخِيهِ ۖ وَفَصِيلَتِهِ الَّتِي تُؤَيِّدُ ۖ وَمَنْ فِي
الْأَرْضِ جَمِيعًا ۖ ثُمَّ يُنْجِيهِ ۝

“And no friend will ask after a friend though they will be put in sight of each other-the sinner’s desire will be: would that he could redeem himself from the penalty of that Day by sacrificing his children, his wife, his brother, his kindred who sheltered him and all, all that is the earth so it could deliver him.” (70:10-14)

Then the people will be presented one by one before the Lord for trial. They will all be questioned for their deeds and misdeeds

in the presence of all creatures from the beginning of the world up to its end and in presence of their bodies, their skins and their limbs.”

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا
كَانُوا يَعْمَلُونَ ۝ وَقَالُوا الْجُلُودُ دِهْمٌ لِّمَن شَهِدْتُمْ عَلَيْنَا ط قَالُوا أَنْطَقَنَا اللَّهُ
الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ط وَمَا كُنْتُمْ
تَسْتَرْشِدُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ
ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ط وَذَلِكُمْ ظَنُّكُمُ الَّذِي
ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ۝

At length when they reach the ire, their hearing; their sight and their skins will bear witness against them as to all their deeds. They will say to their skins “Why bear you witness against us”? They will say “God hath given us speech—He who giveth speech to everything: He created you for the first time and unto Him were you to return. You did seek to hide yourselves lest your hearing, your sight and your skins should bear witness against you! But you did think that God knoweth not many of the things that you used to do. But this thought of yours which you did entertain concerning your Lord. He has brought you to destruction and now have you become of those utterly lost.” (41:20-23)

Then the Book of Deeds will be placed in their hands such a book as had omitted nothing small or great from being written.

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلَتَنَا مَا
هَذَا الْكِتَابُ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا
حَاضِرًا ط وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ۝

“And the Book of Deeds will be placed before; you will see the sinful in great terror because of what is recorded therein; they will say “Ah! Woe to us! What a book is this. It leaves out nothing small or great but takes account thereof!” They will find

all that they placed before them; and not one will Thy Lord treat with injustice.” (18:49)

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ
مَنْشُورًا ۚ اقْرَأْ كِتَابَكَ ۖ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝

“Allah says: Every man’s fate We have fastened on his own neck: on the Day of judgment We shall bring out for him a scroll which he will see spread open. It will be said to him “Read thane own record: sufficient is they soul this day to make out an account against thee.” (17:13-14)

The term “Book of Deeds” should not be taken in its literal material sense. We find that music can be recorded in words and that words and music can be recorded in gramophone records; surely then it will be possible for Allah to have the soul-recording of our deeds to be produced on the Day of Judgement.

JANNATI KAUN?

The Judgement will be both fair and open. Allah says:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَسِيبِينَ ۝

“We shall set up scales of justice for the Day of judgment, so that not a soul will be dealt with unjustly in the least. And if there be no more than the weight of a mustard seed We will bring it to account. And enough are We to take account” (21:47).

All their good deeds will be weighted against their evil deeds. Of all evil deeds the worst is “Kufr” and Allah says:

إِنَّ الَّذِينَ كَفَرُوا وَلَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُونَ بِهِ
مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ يُرِيدُونَ
أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ۝

“As to those who reject faith even if they had everything on earth and twice repeated to live as ransom for the penalty of the

Day of Judgment, it would never be accepted of them.

Theirs would be a grievous penalty. Their wish will be to get out of the Fire but never will they get out there from: their penalty will be one that endures.” (5:36-37)

Allah has created us and sent us as His Khalifa (deputy) on earth and therefore He is entitled to examine us and find out how we have carried out His Commands. If we have tried to know God in this world, then in the Hereafter another Chapter will be opened for us in Heaven.

There we will be rewarded with the blessings of Allah.

They will imbibe the blessings of His attributes and advance by stages in the knowledge of God and the realization of His Beauty.

Those on the other hand who have forgotten to know God will be christened in hell till at last they are christened and purified when they too will be brought to Heaven, for those who are disbelievers there will be no end as far as we can conceive with our limited knowledge for their punishment in hell and their penalty will be enduring.

وَاٰخِرُ دَعْوَانَا اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

And in the end our claim is that verily; all praise is for Allah the Lord of entire world.

